Muslim's Day

Simple Rules and Important Islamic Guidelines
for Muslims in all Aspects of Life

Hanbali & Shafi'i Edition
Exclusively for Countries Following the
Hanbali and Shafi'i Schools of Thought

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MUSLIM'S DAY

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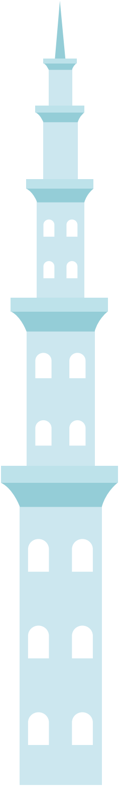
Dedicated to all those new Muslim brothers and sisters who had to leave their parents, family, society, and possessions for the sake of Islam.



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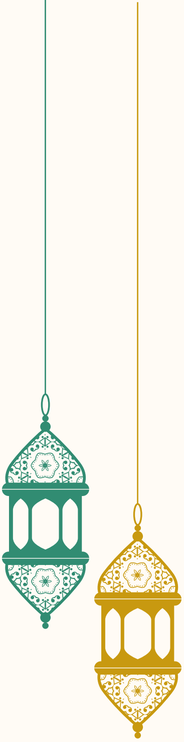

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A Few Words

Many of our Muslim brothers and sisters are newly coming to the path of Islam through various invitations (da'wah). Likewise, many non-Muslim brothers and sisters are returning under the peaceful shade of Islam. Among both groups, we have observed that many people are completely unaware of the fundamental aspects of the religion — such as what acts of worship should be done at a particular time, or which deeds of worship are to be performed in a specific month or on a specific day of the week. Although the best way to learn these things is to study directly from scholars (Ulama), still, there is a need for a book that gives a clear and authentic understanding about daily practices — from morning to night, and from the first to the last Hijri month. On the other hand, many people wish to make du'a (supplication) to Allah using accepted prayers from the Qur'an and Hadith. This book includes a collection of such selected du'as. It also includes daily sunnahs (practices) of the Prophet Prophet Muhammad (pbuh) for regular worship. Issues like jinn, black magic, and waswasa (evil whisperings) have now become like a widespread epidemic. This book contains a brief discussion on all these topics, along with 33 powerful verses from the Qur'an for protection. May Allah accept the efforts of all their authors, publishers, and contributors. Many students of IOM (Islamic Online Madrasa) also helped with editing the book. May Allah accept them all. If any unintentional mistakes are found in this book, they will be corrected in the next edition, in shaa Allah.

Muslim's Day

What is the meaning of "Muslim":
A Muslim (Arabic: مسلم) means one who willingly submits or surrenders himself.
A Muslim is a person who submits his will to Allah and accepts Allah's commands and the complete way of life demonstrated by the Prophets (Alaihimus Salam).

In other words, a Muslim is someone who lives according to Allah's guidance and the teachings of the Prophet Muhammad (ﷺ).

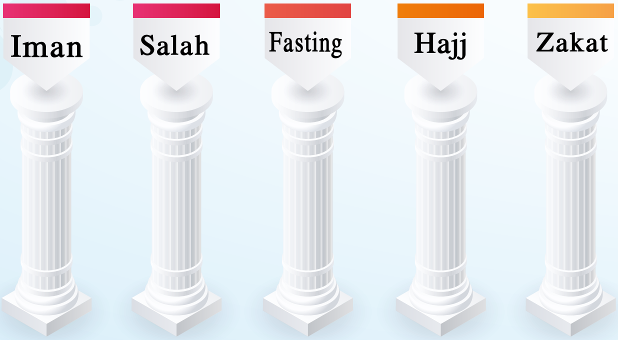
What to Do to Become a Muslim:

The first and most important step to becoming a Muslim is to recite the Shahadah (Declaration of Faith) and to firmly believe and accept its meaning with heart and soul.
When someone recites the Kalima (Shahadah) and truly believes it in their heart, they become a Muslim — and all of their past sins are forgiven.
In the Qur'an, Allah says:
"Say to those who disbelieve: if they stop (disbelieving), then what has passed will be forgiven."

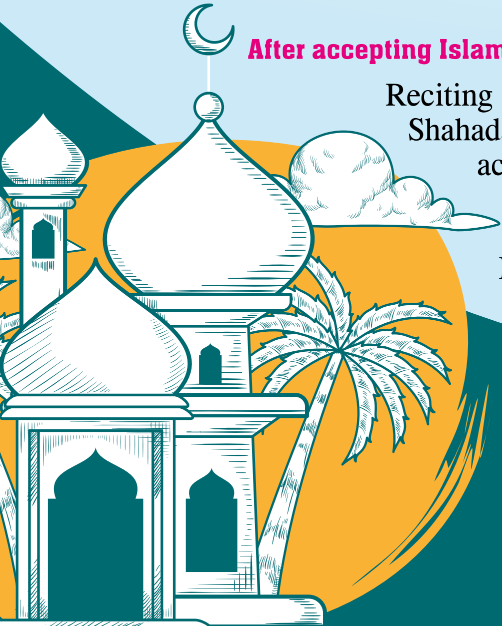
(Surah Al-Anfal, Ayah 38)

Just saying or believing the Kalima (the declaration of faith) is not enough. Along with saying the Kalima, a Muslim must understand and firmly believe in its meaning. These beliefs include: belief in Allah (God), Belief in the angels created by Him, Belief in the prophets and messengers, Belief in the holy books sent from the sky, Belief in life after death, Belief in destiny, both good and bad.

The five pillars of Islam are as follows:



Just as a building cannot be strong without its pillars, similarly, without these five pillars, a Muslim's life cannot be strong and stable.



After accepting Islam, the following things are important:

Reciting the Kalima of Tawhid and Shahada aloud (or, for a deaf person, accepting the Kalima through sign language) and firmly believing it in the heart makes a person a Muslim.

Iman

Kalima-e-Tayyiba

لَا إِلَهَ إِلاَّ اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ

La ilaha illallah, Muhammadur Rasulullah.

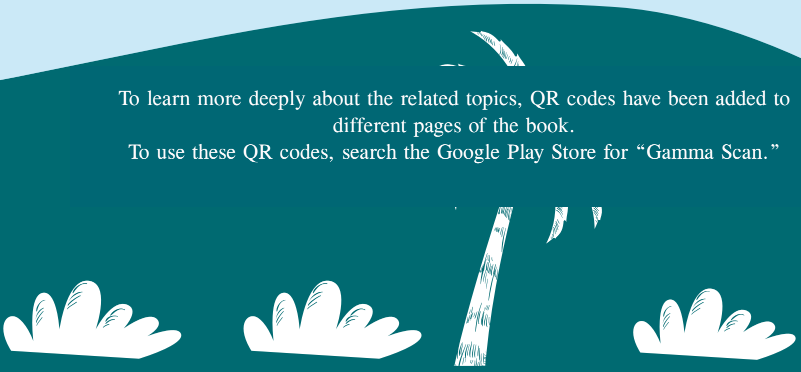
Meaning: There is no god but Allah, and Muhammad (ﷺ) is the Messenger of Allah.

Kalima-e-Shahadat

اَشْهَدُ اَنْ لَّآ اِلٰهَ اِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ وَاَشْهَدُ
اَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُهٗ

Ashhadu alla ilaha illallah wa ashhadu anna Muhammadur Rasulullah.

Meaning: "I bear witness that there is no god but Allah, and I bear witness that Muhammad (peace be upon him) is the Messenger of Allah."



To learn more deeply about the related topics, QR codes have been added to different pages of the book.
To use these QR codes, search the Google Play Store for "Gamma Scan."

The Six Pillars of Faith

Angel Jibril (Gabriel) came to the Prophet Muhammad (ﷺ) in disguise and asked, “What is faith (Iman)?” In reply, the Prophet (ﷺ) said, “Faith is to firmly believe (with certainty) in Allah, His angels, His heavenly books, His prophets and messengers, the Day of Judgment, and that all good and bad destiny is from Allah.” — (Bukhari: 50)

Belief in Allah:

Belief in Allah means firmly (with certainty) believing in your heart that "There is no god but Allah." It means believing that Allah is One, Unique, and Without Equal. He has no partner, and nothing is lacking in Him. He is the fulfiller of everyone's needs. He is neither anyone's father nor son. No one is equal to Him. He alone is the Creator, Sustainer, and Protector of everything. There is no other deity, lord, owner, or being worthy of worship or giving except Allah. He alone deserves all worship. He is Ever-Living and there is no death for Him. Everything else is perishable and will be destroyed, but He neither perishes nor is destroyed. He has power over everything, but no one has power over Him.

This belief is not only to be held in the heart but also to be professed verbally and demonstrated through actions accordingly. Only then will complete belief in Allah be established.

Belief in the Angels:

Belief in the angels means firmly believing in their existence. They are also creations of Allah. In Allah's presence, they hold great honor and status. Whatever Allah commands them, they immediately obey. The angels deliver Allah's messages clearly and completely to the prophets and messengers.

Belief in the Prophets and Messengers:

Allah the Almighty has sent many Prophets and Messengers throughout the ages. Belief in the Messengers is one of the fundamental pillars of faith. A believer must firmly believe that Allah sent a Messenger to every nation, who called them to worship Allah alone and to reject the worship of anything besides Him. All the Prophets and Messengers were truthful, sincere, righteous, God-conscious, and trustworthy. They guided people to the right path and faithfully delivered everything Allah revealed to them, without concealing, changing, adding anything of their own, or leaving anything out. Allah says: "The duty of the Messenger is only to convey the message clearly." (Surah An-Nahl, 16:35)

We must have firm faith that the final Messenger is our Prophet Muhammad (ﷺ). There will be no prophet after him. Anyone who claims prophethood after the Messenger (ﷺ) is undoubtedly a liar and an apostate. Allah says:“Muhammad (ﷺ) is not the father of any of your men, but (he is) the Messenger of Allah and the Seal of the Prophets. And Allah is All-Knowing of everything.” (Surah Al-Ahzab, 33:40)

Belief in the Divine Scriptures:

Allah sent down different divine books to various prophets over time to guide humanity. Believing in these books is a fundamental part of our faith. All the divine books were revealed by Allah. There are four main divine books: **Tawrah** – revealed to Prophet **Musa** (Moses, peace be upon him), **Zabur** – revealed to Prophet Dawud (David, peace be upon him), **Injil** – revealed to Prophet Isa (Jesus, peace be upon him), and **Qur'an** – revealed to Prophet Muhammad (ﷺ). Among these divine books, the Qur'an is the only book that remains in its original form. The others have been changed and distorted over time.

For example, the current version of the Bible (Injil) is written by humans and has no real connection to the original divine scripture, so it cannot be accepted or followed. When the Qur'an was revealed, it replaced all the previous books and laws. It is the final guidance for all people in the world.

However, some groups still distribute the distorted scriptures after editing and modifying them, trying to deceive Muslims. In addition to the main four books, many small scriptures (called Suhuf) were also revealed to other prophets (peace be upon them).

Belief in the Day of Judgment:

Belief in the Day of Judgment (Qiyamah) and the Hereafter is one of the core pillars of faith in Islam. This belief includes three main aspects:

1. Belief in resurrection – that people will be brought back to life after death, 2. Belief in accountability and judgment – that everyone will be judged by Allah for their deeds, 3. Belief in Paradise (Jannah) and Hell (Jahannam) – the final destinations based on one’s actions.

Everyone on earth will die one day. Then, by Allah’s command, all the dead will be brought back to life. On that day, everyone will stand before Allah for judgment. Each person will be questioned about their deeds, and their actions will be weighed on a special scale called Mizan. Those whose good deeds outweigh their bad deeds will be rewarded with Paradise (Jannah) – a place of eternal peace and happiness, prepared for the believers. But those whose bad deeds are heavier than their good deeds will be sent to Hell (Jahannam) – a place of eternal suffering, prepared for those who disobeyed Allah.

Allah says: "Then as for the one who is given his record in his right hand, he will be judged with an easy account and return to his people joyfully. But the one who is given his record behind his back will cry for destruction and enter a blazing fire." (Surah Inshiqaq, 84:7–12)

Belief in Divine Decree (Taqdeer):

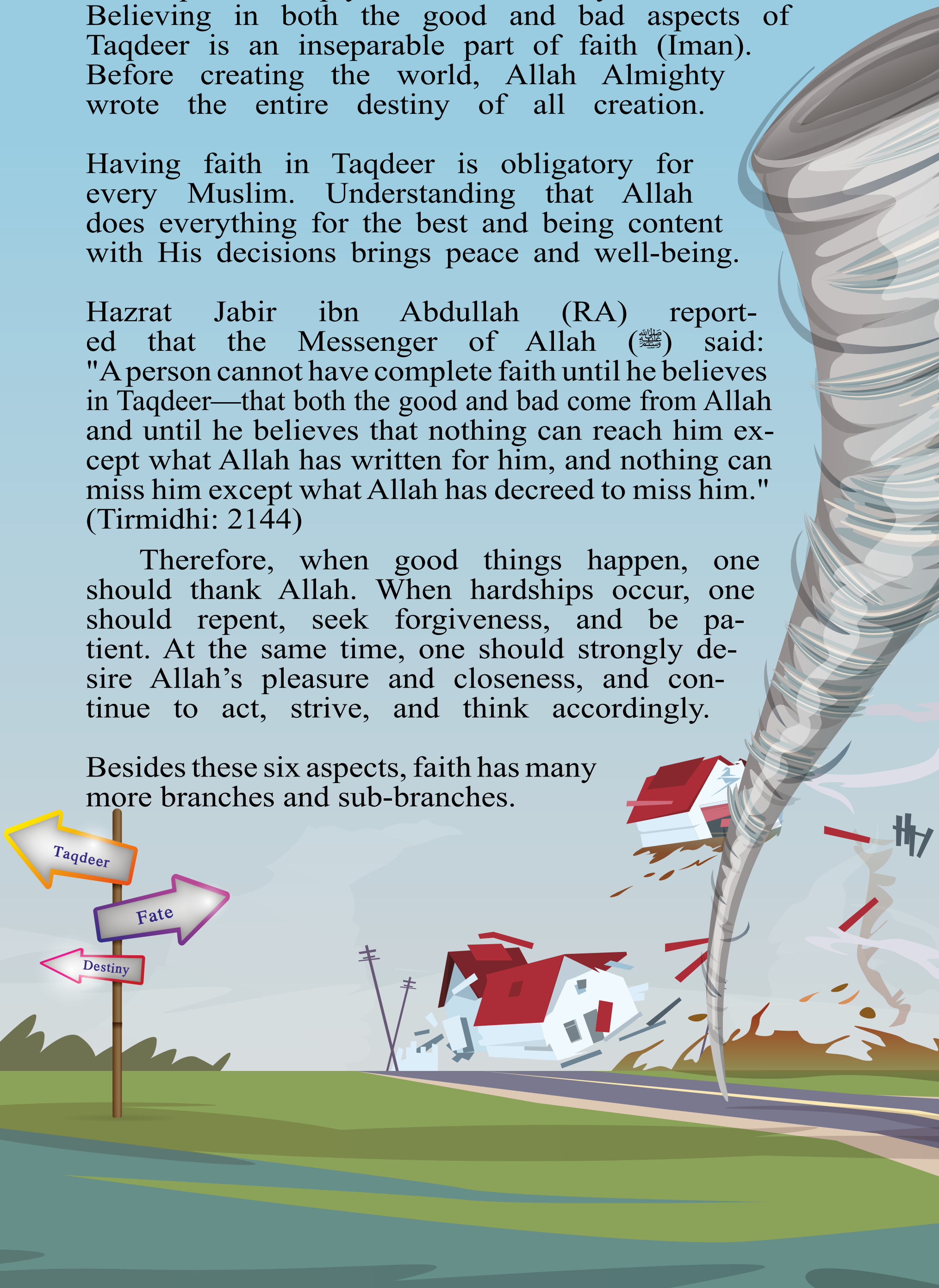
Taqdeer simply means "destiny" or "fate." Believing in both the good and bad aspects of Taqdeer is an inseparable part of faith (Iman). Before creating the world, Allah Almighty wrote the entire destiny of all creation.

Having faith in Taqdeer is obligatory for every Muslim. Understanding that Allah does everything for the best and being content with His decisions brings peace and well-being.

Hazrat Jabir ibn Abdullah (RA) reported that the Messenger of Allah (ﷺ) said: "A person cannot have complete faith until he believes in Taqdeer—that both the good and bad come from Allah and until he believes that nothing can reach him except what Allah has written for him, and nothing can miss him except what Allah has decreed to miss him." (Tirmidhi: 2144)

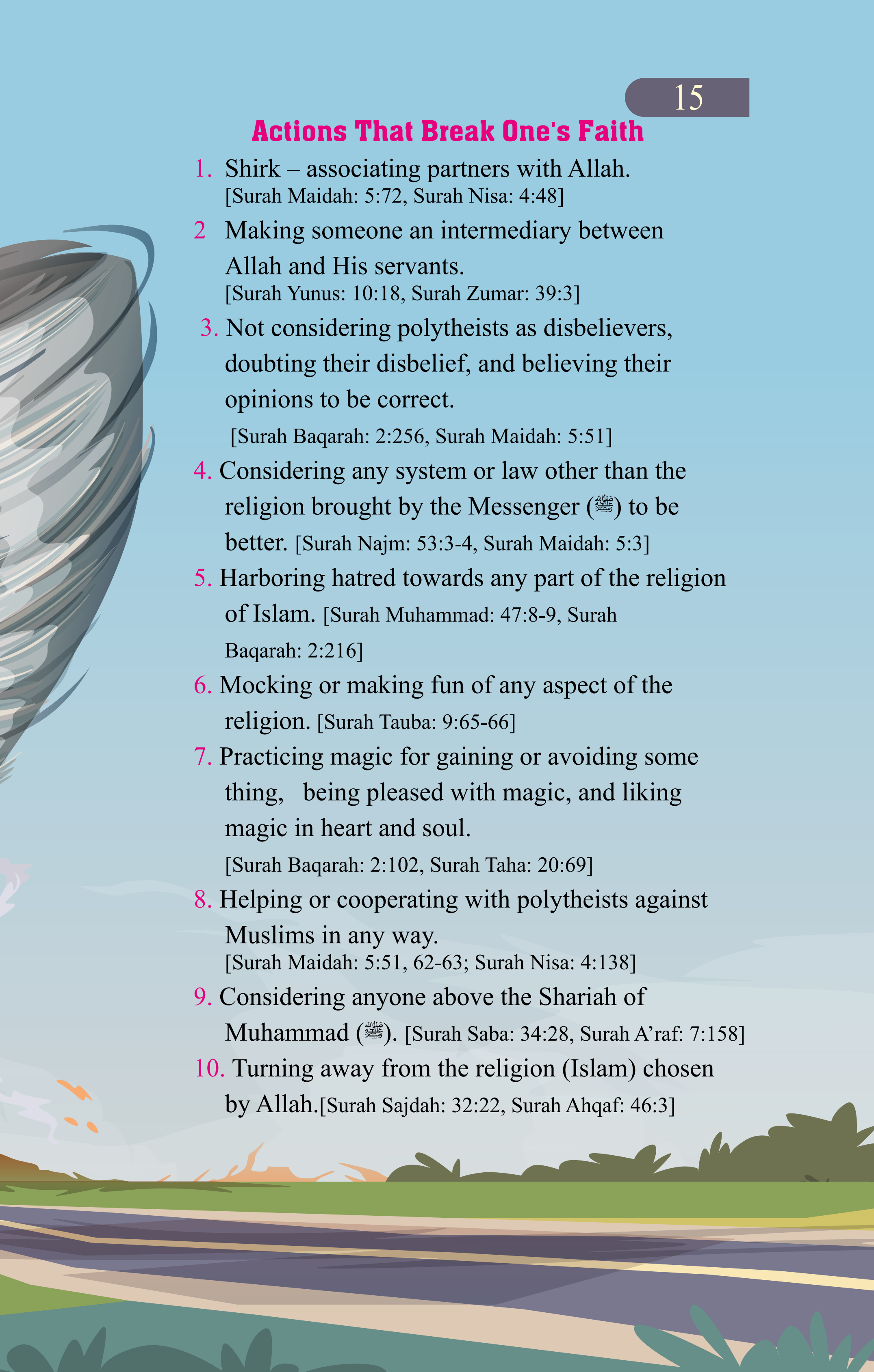
Therefore, when good things happen, one should thank Allah. When hardships occur, one should repent, seek forgiveness, and be patient. At the same time, one should strongly desire Allah's pleasure and closeness, and continue to act, strive, and think accordingly.

Besides these six aspects, faith has many more branches and sub-branches.



Actions That Break One's Faith

1. Shirk – associating partners with Allah. [Surah Maidah: 5:72, Surah Nisa: 4:48]
2 Making someone an intermediary between Allah and His servants. [Surah Yunus: 10:18, Surah Zumar: 39:3]
3. Not considering polytheists as disbelievers, doubting their disbelief, and believing their opinions to be correct. [Surah Baqarah: 2:256, Surah Maidah: 5:51]
4. Considering any system or law other than the religion brought by the Messenger (ﷺ) to be better. [Surah Najm: 53:3-4, Surah Maidah: 5:3]
5. Harboring hatred towards any part of the religion of Islam. [Surah Muhammad: 47:8-9, Surah Baqarah: 2:216]
6. Mocking or making fun of any aspect of the religion. [Surah Tauba: 9:65-66]
7. Practicing magic for gaining or avoiding some thing, being pleased with magic, and liking magic in heart and soul. [Surah Baqarah: 2:102, Surah Taha: 20:69]
8. Helping or cooperating with polytheists against Muslims in any way. [Surah Maidah: 5:51, 62-63; Surah Nisa: 4:138]
9. Considering anyone above the Shariah of Muhammad (ﷺ). [Surah Saba: 34:28, Surah A’raf: 7:158]
10. Turning away from the religion (Islam) chosen by Allah.[Surah Sajdah: 32:22, Surah Ahqaf: 46:3]

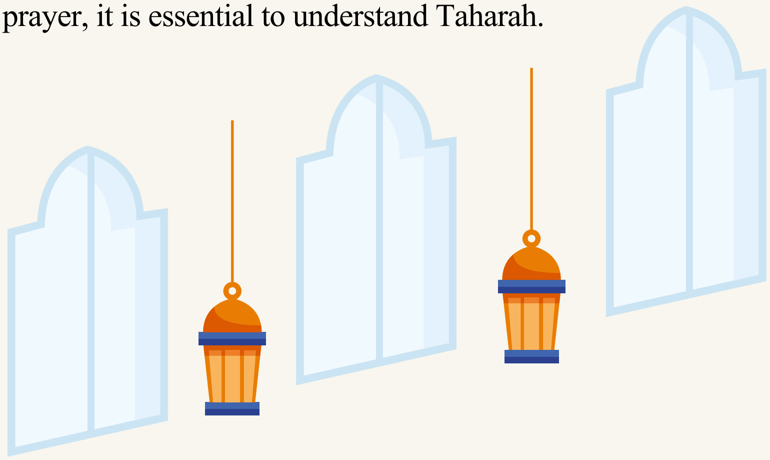


SALAH

After a person becomes a Muslim, the first and foremost duty is to establish the prayers on time and in the proper manner. It is obligatory (Farz) for every Muslim to perform the five daily prayers. “Farz” means compulsory or mandatory.

There are specific rules and guidelines for performing the five daily prayers, and every Muslim must learn and follow them correctly.

Before prayer, the most important thing is Taharah (purification). Therefore, before learning about the details of prayer, it is essential to understand Taharah.



Taharah

A Muslim who wants to perform Salah (prayer) must first attain purity. This is because Allah is pure Himself, and He loves purity. The Prophet Muhammad (ﷺ) said, “Purity is a part of faith.”

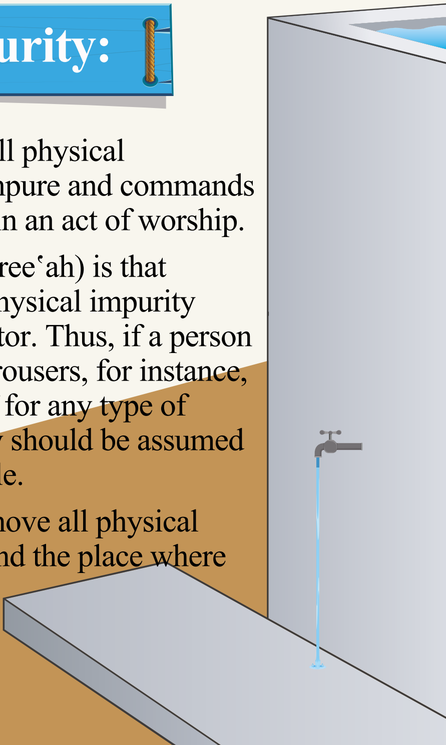
Therefore, before worship, a Muslim must always maintain cleanliness and purity.
Before learning about purity, it is important to understand the concept of impurity (Najasa).

Types of Impurity

- Physical impurity (najaasah)
- Ritual impurity (hadath)
  - Minor ritual impurity: This can be removed by performing wudoo’ (partial ablution).
  - Major ritual impurity: This can be removed by performing (ghusl /ritual bath).

Physical Impurity:

- The Arabic word najaasah denotes all physical substances which Islam considers impure and commands us to remove them before engaging in an act of worship.
- The general rule in Islamic law (Sharee‘ah) is that all things are considered pure, and physical impurity (najaasah) is only an intervening factor. Thus, if a person has doubts as to whether or not his trousers, for instance, are clean or not but there is no proof for any type of physical impurity on them, then they should be assumed to be clean, following the general rule.
- If we want to pray, we must first remove all physical impurities from the body, clothing and the place where we intend to offer the prayer.



Things that are considered impure include the following:

1. Human urine and faeces

2. Blood (except if it constitutes an insignificant amount)

3. Urine and dung of animals that are considered unlawful for human consumption

4. Dogs and pigs

5. Dead animals (except for those ones that are considered fit and lawful for human consumption and have been slaughtered according to Islamic rules. Human corpses, fish and insects are considered pure.

Removing Physical Impurity:

Physical impurity on the body, clothes, place where the prayer is intended to be performed, or anything or anywhere for that matter, can be removed with anything, be it water or otherwise, for Islam commands removing it. It is not stipulated as to how many times it must be washed off, except in the case of the physical impurity of a dog (i.e. its saliva, urine and faeces), where it must be washed seven times, one of which must be done with earth. For the rest of physical impurities, they must be washed off, and if some smell or stubborn stains remain after washing, they may be ignored. Once a woman asked the Prophet ﷺ about washing off menstrual blood, and he said, “It would suffice to wash it off, and you do not have to worry about any stains that are left.” (Sunan Abu Daawood: 365)

Ritual Impurity (Hadath):

Minor Impurity: Ritual impurity (Hadath) refers to the state of intangible uncleanliness that prevents a Muslim from offering the prayer until he removes it. It is not physical like najaasah.

This ritual impurity can be removed by performing the partial ablution (wudoo’) or a full ablution (ghusl / bath) using pure water. Pure water is water that has not been in contact with any physical impurities that might otherwise change its colour, taste or smell. If he performs wudoo’, then he can perform as many prayers as he wishes as long as he does not break it.

The partial ablution (wudoo’), becomes invalid with any of the following:

1. Natural discharges from the private parts (both the external genital and excretory organs), such as urine, excrement and wind.Detailing things which invalidate ablution, the Qur’an states, “…or have just satisfied a want of nature.” (Soorat An-Nisaa’, 4:43)

When the prophet ﷺ was informed about a man who had doubts as to whether he has passed wind or not (i.e. whether he had broken his wudoo’ or not) during the prayer, he advised, “He should not turn away or leave the prayer unless he hears a noise or smells something.” (Saheeh Al-Bukhaaree: 175; Saheeh Muslim: 361)

2. Lustfully touching the private parts with bare hands, for the prophet ﷺ said, “Whoever touches his private parts must perform wudoo’ again.” (Sunan Abu Daawood, 181)

3. Eating camel meat: The prophet ﷺ was once asked, “Should we perform wudoo’ after eating camel meat?” he replied, “Yes.” (Saheeh Muslim: 360)

4. Loss of consciousness because of sleep, insanity or drunkenness.

Major Impurity:

This major impurity must be removed by performing the full ablution (ghusl/bath) using pure water.

- Emission of semen (with or without intercourse)
- Sexual intercourse (even without ejaculation)
- Menstruation (ḥayḍ)
- Post-natal bleeding (nifās)
- Childbirth (even without bleeding)
- Death (for washing the deceased Muslim)

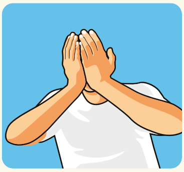
Purity

There are 3 methods of attaining purity:

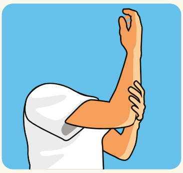
1. Wudu (Ablution)
2. Ghusl (Full-body ritual purification)
3. Tayammum (Dry ablution under specific conditions)

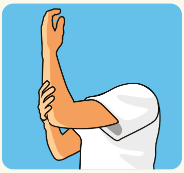
Wudu (Ablution)

Obligatory parts of wudu, which are as follows:

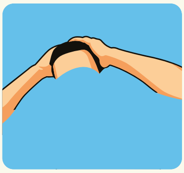


1. Washing the face completely once, which includes rinsing the mouth and nose.

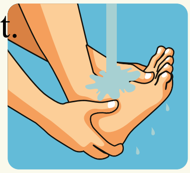


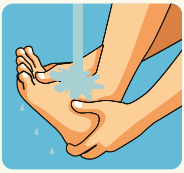


2. Washing the arms up to the elbows, once.



3. According to Hanbali, wiping the entire head is fard; according to Shafi‘i, wiping any part of the head is sufficient.





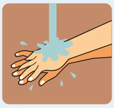
4. Washing the feet up to the ankles, once .
5. Maintaining the sequence (Tarteeb)
6. Performing each step without long interruption (Muwaalaah) – The steps must follow one another without delay.

Mustahab parts of wudu

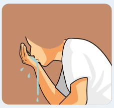
1. Intention (Niyyah) – Must be made at the beginning of Wudu.

2. Saying “Bismillah” before starting Wudu.

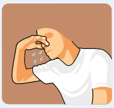
3. Washing the hands three times before beginning Wudu.



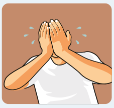
4. Rinsing the mouth three times, swirling the water around inside your mouth.



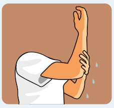
5. Sniffing water into the nose and blowing it out (Istinshāq & Istinthār)

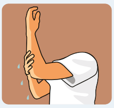


6. Washing the face three times, from the hairline to the jawbone and chin, and from ear to ear. A man should wash the hair of his beard because it is part of the face. If his beard is thin he has to wash it inside and out, and if it is thick and covers the skin, he should wash the surface of it only and run his wet fingers through it.

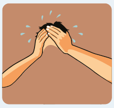


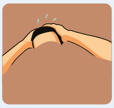
7. Then he should wash his arms up to the elbows three times. The arm extends from the fingertips, including the nails, to the lower part of the upper arm. It is essential to remove anything stuck to the hands before washing them, such as dough, mud, paint, etc, that could prevent the water from reaching the skin.



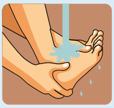


8. Then he should wipe his head and ears once with fresh water, moving wet hands from front to back of the head, and using index fingers and thumbs to wipe the ears. A woman should wipe her hair, whether loose or tied, ensuring water touches the visible surface.





8. Washing the feet three times up to the ankles, namely the bones at the bottom of the leg.



9. Saying the Shahādah (testimony of faith) after completing Wudu

Practical Wudu:

Factors that Nullify Wudu

1. Anything that exits from the front or back passage, whether solid, liquid, or gas.

2. Urine or feces from anywhere else in the body, such as a wound (if it is pure filth).

3. Loss of consciousness, including deep sleep (not light dozing), insanity, or intoxication.

4. Touching the private parts (own or others') directly with the hand, without a barrier – even that of a child.

5. Eating camel meat – only in Hanbali madhhab, this breaks Wudu.

6. Bathing a deceased person – strongly recommended to renew Wudu afterwards (some consider it mustahabb, others wajib).

7. Apostasy (Riddah) – If a person leaves Islam, their wudu is nullified.

According to the Shafi‘i Madhhab: Skin-to-skin contact between an adult male and an adult female (non-mahram) without a barrier and with no blood relation (i.e., not mahram), even without desire.

Du'as (Supplications) of Wudu

1. At the beginning of Wudu, say: بِسْمِ اللهِ (Bismillāh) Meaning: I begin in the name of Allah. (Source: Nasai 78)

2. After Wudu:

أَشْهَدُ أَنْ لَّا إِلٰـهَ إِلَّا اللهُ وَحْدَهٗ لَا شَرِيْكَ لَـهٗ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهٗ وَرَسُوْلُـهٗ

Ashhadu an lā ilāha illā Allāh, waḥdahu lā sharīka lah, wa ashhadu anna Muḥammadan ‘abduhu wa rasūluh.

Meaning: I bear witness that there is no deity worthy of worship except Allah. He is One and has no partner. And I bear witness that Muhammad ﷺ is His servant and messenger.

اَللّٰهُمَّ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَاجْعَلْنِيْ مِنَ الْمُتَطَهِّرِيْنَ

Allāhumma-j‘alnī mina-t-tawwābīn, waj‘alnī mina-l-mutaṭahhirīn

Meaning: O Allah, make me among those who constantly repent, and make me among those who purify themselves.

Ghusl

Causes That Make Ghusl Obligatory:

- Emission of semen (with or without intercourse)
- Sexual intercourse (even without ejaculation)
- Menstruation (ḥayḍ)
- Post-natal bleeding (nifās)
- Childbirth (even without bleeding)
- Death (for washing the deceased Muslim)

Fard (Obligatory) Acts in Ghusl – 3 Things:

- **Niyyah (Intention)**
  To purify oneself from major impurity for prayer

- **Washing the entire body**
  Including hair, skin, mouth, and inside of the nose

- **Ensuring water reaches the skin and all parts all parts of the body**
  Rinsing mouth and nose is fard in Hanbali madhhab

Sunnah Acts of Ghusl:

- Saying Bismillah
- Washing both hands up to the wrists
- Washing private parts
- Removing any filth first
- Performing Wudu before washing the body
- Starting with the right side
- Rubbing the body (Dalk)
- Repeating body wash three times (optional)

For Practical Ghusl

How to Purify Clothes

General Rule:

- Clothes become impure if any najāsah contacts them, and they must be washed with pure water.

Requirements:

1. Visible impurity:

- Must be removed by washing until the impurity is gone (both substance and smell).
- If traces remain despite sincere effort, they are excused.

2. Invisible impurity:

- Washing once thoroughly is sufficient, unless there is reason to believe impurity remains.

3. Severe impurity (Mughallazah) like dog's saliva:

- Wash 7 times, one time with soil or clean dust. This is Fard (obligatory) in Hanbali.

4. Baby boy's urine (if only breastfed and under 2 years):

- Hanbalis allow sprinkling water over it (light najāsah), without full washing.

5. Amount of impurity:

- Even small amounts of confirmed najāsah render the clothes impure.
- No specific size limit is prescribed, whereas the Hanafi madhhab defines a specific measurement.

Tayammum

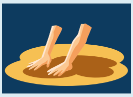
Tayammum is a dry ablution using clean earth or dust, performed in place of wudu (ablution) or ghusl (full ritual bath) when water is unavailable or cannot be used due to valid reasons like illness or danger.

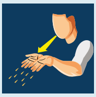
Conditions for Valid Tayammum:

- Water is not available, or its use poses harm.
  In such cases, clean earth or pure earthy materials with dust (sand, stone, soil) can be used.
- Niyyah (intention) is obligatory.
- Tayammum remains valid until water is found or the reason ends; wudu would have still been valid. According to Shafi’i madhab, one dry ablution cannot be used for multiple obligatory prayers.

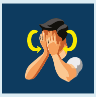
Steps of Tayammum:

- Make niyyah (intention) in the heart.
- Place both hands on clean earth/dust once.

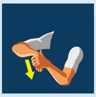


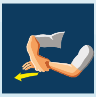


- Wipe the face.



- Wipe both hands up to the wrists.





For Practical Tayammum

SALAH (Prayer)

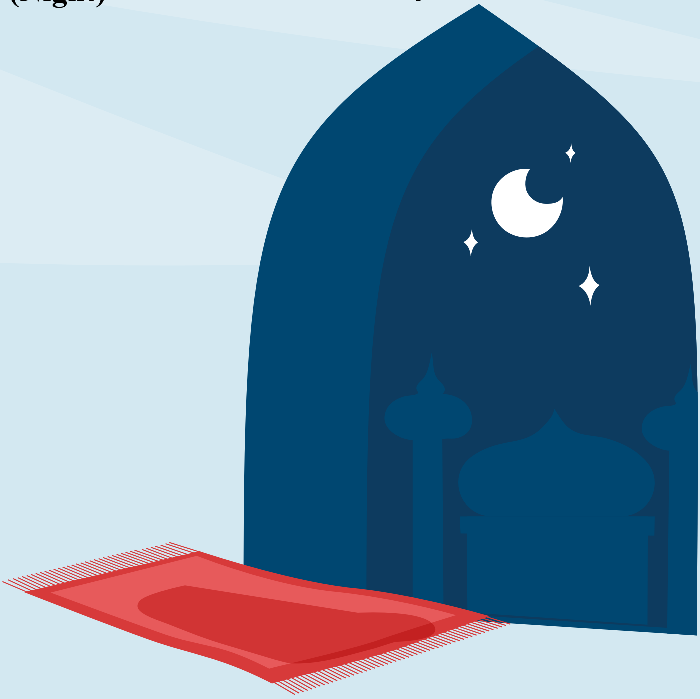
The word "As-Salāwāt" (الصَّلَوَاتِ) means supplication, prayer, and praise.

Ṣalāh (ritual prayer) is the second pillar of Islam and one of the most important acts of worship after Imān (faith).

It is obligatory (farḍ) for every adult, sane, and resident Muslim to perform the five daily prayers (ṣalāh) at their prescribed times.

Five Daily Fard (Obligatory) Prayers:

Prayer	Number of Fard Rak‘ahs
■ Fajr (Dawn)	2
■ Ẓuhr (Noon)	4
■ ‘Aṣr (Afternoon)	4
■ Maghrib (Sunset)	3
■ ‘Ishā’ (Night)	4



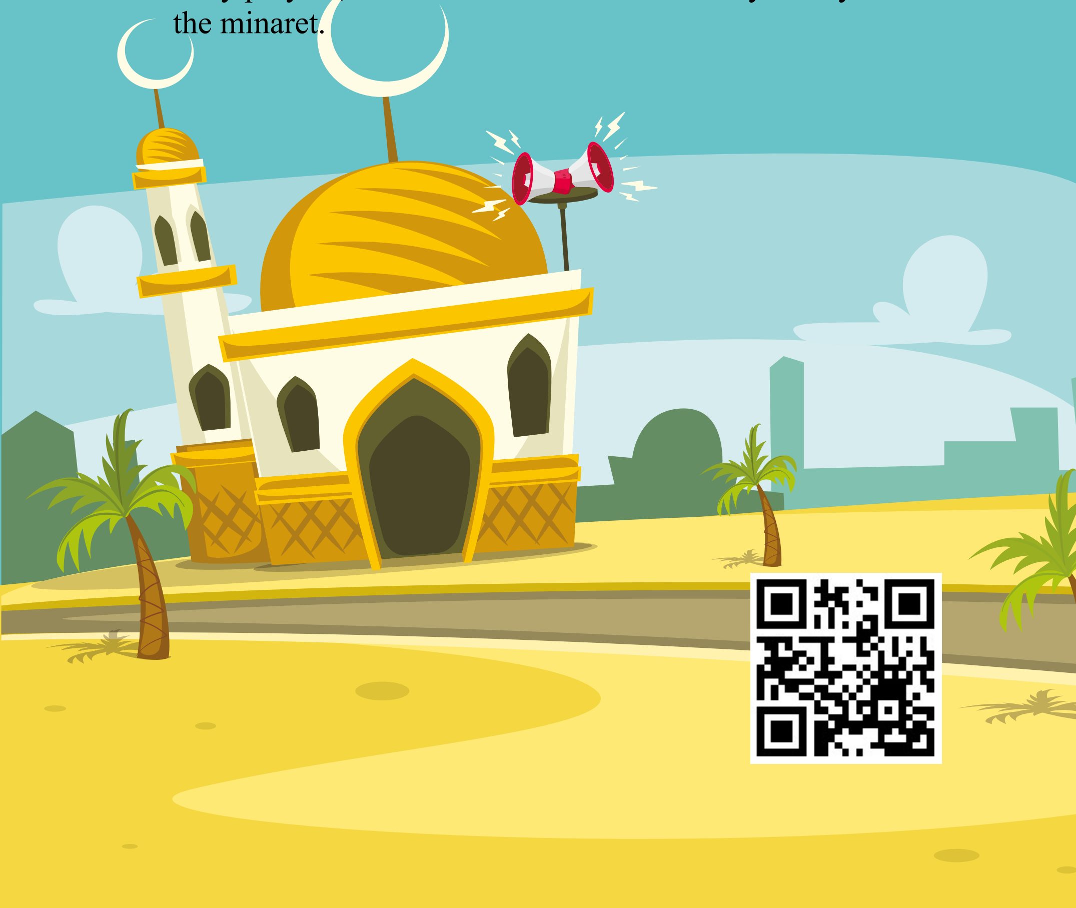
Adhan (Call to Prayer), Iqamah and Response to Adhan & Iqamah

Adhan

The root meaning of the word Adhān (أَذِنَ) is to call, invite, or announce. Its primary purpose is to inform. Adhān refers to calling to prayer in a loud voice at the designated times using Arabic phrases prescribed by Islamic law (Sharīʿah).

With the objective of congregational obligatory prayers, it serves as the first call for Muslims to enter the mosque.

At the fixed times of the day, according to each prayer time (waqt), a mu’adhdhin (caller) gives the Adhān. For the five daily prayers, Adhān is called five times a day loudly from the minaret.



Iqamah (Second Call to Prayer)

The word Iqāmah (الإقامة) comes from the root verb Aqāma (أقام). In Islamic terminology, Iqāmah means: "Announcing the commencement of Ṣalāh (prayer) through specific phrases of dhikr (remembrance of Allah)." (Rawḍ al-Murbiʾ 1/428)

Iqāmah is referred to as the second Adhān or the second call. (Sharḥ al-ʿUmdah 2/95)

This second call, known as Iqāmah, is given by a person standing in the row of congregants already present in the mosque, calling them to line up for the start of the prayer.

Therefore: Adhān is the announcement of the time of prayer, while Iqāmah is the announcement of the start of prayer.

At both instances, the duty of Muslims is to repeat the words being called — which is known as the response to the Adhān and Iqāmah.

Adhān			Response to the Adhān	Iqamah
Arabic	English	Meaning	Arabic	Arabic
اللَّهُ أَكْبَرُ_اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ_اللَّهُ أَكْبَرُ	Allahu Akbar, Allahu Akbar	Allah is the Greatest	اللَّهُ أَكْبَرُ_اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ_اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ	Ashhadu alla ilaha illallah	"I bear witness that there is no god but Allah"	أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ	أَشْهَدُ أَنْ لَّا إِلٰـهَ إِلَّا اللّٰهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ	Ashhadu anna Muḥammadan Rasūlullāh	"I bear witness that Muhammad (PBUH) is the Messenger of Allah."	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللّٰهِ
حَيَّ عَلَى الصَّلَاةِ حَيَّ عَلَى الصَّلَاةِ	Ḥayya ‘alaṣ-ṣalāh	Come to prayer	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه	حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ حَيَّ عَلَى الْفَلَاحِ	Ḥayya ‘alal-falāḥ	Come to prosperity	لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰه	حَيَّ عَلَى الْفَلَاحِ
When the Adhān of Fajr is Called: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	Aṣ-ṣalātu khayrun minan-nawm	Prayer is better than sleep	When the Adhān of Fajr is Called: الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ	قَدْ قَامَتِ الصَّلَاةُ قَدْ قَامَتِ الصَّلَاةُ
اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	Allāhu Akbar	Allah is the Greatest	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ
لَا إِلٰهَ إِلَّا اللّٰهُ	Lā ilāha illallāh	There is no deity (worthy of worship) except Allah.	لَا إِلٰهَ إِلَّا اللّٰهُ	لَا إِلٰهَ إِلَّا اللّٰهُ

Du‘ā after the Adhān according to the Hanbali & Shafi‘i understanding:

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَآئِمَةِ
اٰتِ سَيِّدِنَا مُحَمَّدَنِ ۔ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالدَّرَجَةَ
الرَّفِيْعَةَ وَابْعَثْهُ مَقَامًا مَّحْمُوْدَنِ الَّذِىْ وَعَدْتَّهُ

Allahumma rabba hādhihid da‘watit tāmmati was-salātil qā'imati ātī sayyidinā Muḥammadan al-wasīlata wal-fadīlata waddarajatar rafī‘ata wab‘athhu maqāman maḥmūdanilladhī wa‘adtah.

"O Allah, Lord of this perfect call and the established prayer, grant our master Muhammad the intercession (Wasilah), the favor, and the high rank, and resurrect him to the praised position which You have promised him."
(Bukhari: 1/252, Hadith 614)

Jabir ibn Abdullah (RA) narrated that the Prophet Muhammad (ﷺ) said: Whoever hears the Adhān and then prays this Du‘ā for the Wasilah, will be granted my intercession on the Day of Judgment. (Sahih Bukhari, Hadith 614)

Daily Prayer Chart

Rak'ahs of the Five Daily Prayers

Salat	Time (Accourding to Hanbali & Shafi'i	Before Fard	Fard	After Fard
Fajr	Before sunrise (Dawn – Sunrise)	2 Sunnah (Mu'akkadah)	2 Fard	—
Dhuhr	After zenith till shadow = 2x object	Shafi'i: 4 Sunnah Hanbali: 4 (Optional)	4 Fard	Shafi'i: 2 Hanbali: 2 or 4 (2+2) Sunnah
Asr	Late afternoon (shadow = 2x object until sunset)	—	4 Fard	—
Magrib	Immediately after sunset	—	3 Fard	2 Rakah
Isha	When twilight disappears until midnight (or half-night)		4 Rakah Fard	2 Rakah Sunnah, 1 or 3 Rakah Witr
Jumu'ah	After zenith (instead of Dhuhr)	You can pray as many 2-Rak'ah before the Khutbah.	2 Rakah Fard	4 Rakah Sunnah (Shafi'i) 2 Rakah Sunnah (Hanbali)

Notes:

- Shafi'i madhhab places greater emphasis on Sunnah prayers, especially before and after Fard.
- Hanbali madhhab is a bit more flexible with Sunnah rak'ahs, especially before Dhuhr and Jumu'ah.
- Witr is highly recommended in both madhhabs, especially in the night after 'Ishā'.

Obligatory (Fard) and Wajib Acts in Prayer

Fard Acts outside prayer

1. Purity (Wudū/Ghusl)
2. Clean clothes & place
3. Covering ‘Awrah
4. Facing Qiblah
5. Correct Time
6. Intention

Fard Acts inside prayer

(1) Takbeers other than the opening takbeer

(2) Saying “Sami’a Allahu liman hamidah (Allah hears those who praise Him” – for the imam and for the one who is praying alone.

(3) Saying “Rabbana wa laka’l-hamd (Our Lord, to You be praise)”

(4) Saying “Subhaana rabbiy al-‘azeem (Glory be to my Lord Almighry)” once when bowing

(5) Saying “Subhaana rabbiy al-a’laa (Glory be to my Lord most High)” once when prostrating

(6) Saying “Rabb ighfir li (Lord forgive me)” between the two prostrations

(7)The first tashahhud

(8) Sitting for the first tashahhud

Verbal Sunnahs of prayer

The verbal Sunnahs are eleven, which are as follows:

1. Opening Du‘a (after saying Allahu Akbar to start prayer):
Subhanaka Allahumma wa bihamdika...”
(A short praise to start the prayer.)

2. Seeking protection from Shaytan (before reciting Qur’an):
Say: “A‘udhu billahi min ash-shaytan ir-rajim”
(Ask Allah to protect you from the devil.)

3. Saying Bismillah before reciting Surah al-Fatiha:
“Bismillahir Rahmanir Rahim”
(In the name of Allah, the Most Merciful.)

4. Saying Ameen after Surah al-Fatiha:
“Ameen”(It means: O Allah, accept it.)

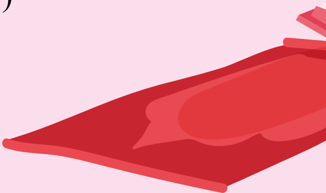
5. Reading another Surah after al-Fatiha
(For example: Surah Ikhlas, Surah Kawthar, etc.)

6. Reciting out loud in the appropriate prayers:
(Maghrib, ‘Isha, Fajr – only for the imam or one praying alone)

7. Extra praise after rising from rukū‘ (bowing):
After: “Rabbana wa lakal-hamd”
Add: “hamdan kathiran taiyiban mubarakan fihi”
(O our Lord! All the praises are for You, many good and blessed praises)
Can be said by everyone, even if praying behind the imam.

8. Saying “Subhana Rabbiyal ‘Azim” more than once in rukū‘
(Say it 3 or more times if possible.)

9. Saying “Subhana Rabbiyal A‘la” more than once in sujood
(prostration) (Also, 3 or more times is Sunnah.)



10. Saying “Rabbighfir li” more than once Between the two sujoods “Rabbighfir li, Rabbighfir li...”

11. Sending blessings on the Prophet ﷺ and his family In the final Tashahhud, say: “Allahumma salli ‘ala Muhammad wa ‘ala aali Muhammad...”
Then you can make du‘a before ending the prayer.

Sunnah actions of prayer

Sunnah Postures (Physical Actions) in Salah
These are recommended actions (not fardh), and following them earns extra reward.

Hand Movements

1. Raise hands when saying the first *Allahu Akbar* (start of prayer).

2. Raise hands before going into rukū‘ (bowing).

3. Raise hands when rising from rukū‘.

4. Let hands fall to sides briefly before placing them on chest after rising.

Hand Placement and Posture

5. Place right hand over the left on the chest while standing.

6. Look at the place of sujood (prostration) — stay focused.

7. Stand with feet shoulder-width apart — not too close, not too far. During Rukū‘ (Bowing)

8. Place your hands on your knees with fingers spread wide. Keep your back flat and your head aligned with your spine, creating a tabletop position. Don’t lower or raise head too much. During Sujood (Prostration) Firmly place these 7 parts on the ground: Forehead & nose, Two hands, Two knees, Toes of both feet (Knees should not be pressed hard — it is disliked)

10. Proper position in sujood: Elbows away from sides, Stomach away from thighs, Thighs away from calves, Knees apart, Feet upright (toes facing Qiblah), Toes spread on the ground, Hands level with shoulders, Fingers spread forward

Sitting in Prayer

11. Sit Muftarishan (left foot flat, sitting on it) between two sujoods and in first Tashahhud Sit Mutawarrikan (left leg under right thigh) in second Tashahhud

12. Hands in sitting position: Place hands on thighs, Fingers together During Tashahhud: Fold little Finger + ring finger, Circle with thumb + middle finger, Point with index finger when saying “Ashhadu...” and other dhikr

Ending the Prayer

13. Say Salaam by turning:
First to the right: “As-salaamu ‘alaykum wa rahmatullah”
Then to the left: same phrase

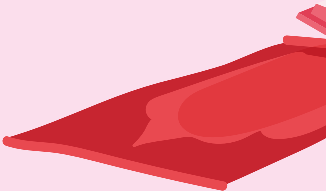
Sajdat al-Sahw

In the Hanbali madhhab

Sajdat al-Sahw is obligatory when a person omits a wājib part of the prayer (like the first Tashahhud) or has doubt about the number of rak‘ahs. If something extra is done by mistake, the prostration is sunnah. It is done before Taslīm if something was omitted, and after Taslīm if something was added or there's doubt. The method includes two prostrations with Allāhu Akbar, saying Subḥāna Rabbiyal-Aʿlā, sitting between them, and ending with Taslīm.

In the Shafi’i madhhab

Sajdat al-Sahw is sunnah, not obligatory, and is only done when a sunnah act is missed — not for forgetting a fard or for doubt. It is performed before Taslīm. The method is similar: two sujūd with tasbīḥ, then repeating the Tashahhud and ending with Taslīm.



Things That Invalidate the Prayer

1. Speaking intentionally
2. Excessive movement
3. Laughing out loud
4. Losing wudu (ablution)
5. Turning completely away from the qiblah
6. Uncovering 'awrah (private parts)
7. Eating or drinking intentionally
8. Omitting a pillar (rukn) intentionally
9. Major impurity (janābah)

Hanbali-Specific Rulings: Too much unneeded motion invalidates the prayer, even if the movements are small but frequent.

If someone adds an act that is not part of the prayer intentionally, it breaks the prayer.

Correct intention (niyyah) is mandatory; if it is corrupted or changed mid-prayer, it invalidates the prayer.

Shafi'i-Specific Rulings: Touching opposite gender skin (non-mahram) during prayer without barrier and with feeling invalidates wudu, and thus invalidates the prayer.

Doubt in number of rak'ahs with no effort to resolve it (like acting without precaution or sajdat al-sahw) may lead to invalid prayer.

Adding extra tasbīḥ or action that is not part of ṣalāh may ininvalidate it if done repeatedly or deliberately.

Qasr Salah During Travel

Both the Hanbali and Shafi’i madhhabs permit shortening the prayer (Qasr) while traveling, under specific conditions. A traveler is allowed to shorten the four-rak‘ah prayers—Dhuhr, Asr, and Isha—to two rak‘ahs. The Fajr and Maghrib prayers remain unchanged. This concession begins once the person has left the boundaries of their hometown and is traveling a minimum distance of about 80 kilometers. In the Hanbali madhhab, Qasr is allowed for any lawful journey, even if it's for leisure, as long as it is not sinful. If the traveler intends to stay in one place for four or more full days (excluding the day of arrival and departure), they must offer full prayers. Otherwise, they continue shortening throughout the trip.

Combining prayers (Jam‘) is also permitted during travel, such as combining Dhuhr with Asr and Maghrib with Isha, especially when facing hardship. The Shafi’i madhhab has similar conditions but with a few differences. Qasr is only allowed if the journey is for a permissible purpose—travel for sinful reasons does not allow shortening. The limit for staying is also less than four full days; if one plans to stay longer, full prayers become obligatory. Combining prayers is also allowed in Shafi’i fiqh, but usually only in cases of real difficulty, such as illness, rain, or travel hardship. In summary, both madhhabs allow shortening of prayers during travel, with shared limits on distance and duration, but differ slightly on combining prayers and the conditions surrounding the purpose of travel.

Qiblah Salah During Travel

When praying on moving vehicles like buses, trains, ships, or airplanes, both Hanbali and Shafi’i schools stress facing the Qiblah if possible. The Hanbali madhhab allows praying in the best possible direction if exact Qiblah facing is not feasible, and permits gesturing ruku‘ and sujūd when space is limited. Sitting is allowed if standing is difficult. The Shafi’i madhhab requires facing the Qiblah and proper full movements; if this is not possible, it recommends making up the prayer later. Both agree it is best to pray before traveling or during a stop when proper prayer is not possible.

Combining Two Prayers

Combining two prayers (جمع الصلاة) — Jamʿ Bayna al-Ṣalātayn — is permissible in certain situations in both the Ḥanbalī and Shāfiʿī madhhabs, but the conditions and scope vary slightly.

Reason	Hanbali	Shafi'i
Travel (~80+km)	✓	✓
Rain (for Jammah)	✓	✓
Sickness	✓	✗
General Hardship	✓	✗
Hajj (Arafah etc.)	✓	✓

Rulings of Combined Prayer

1. Making niyyah (intention) in your heart, such as: "I intend to combine Ẓuhr and ʿAṣr at Ẓuhr time (or at ʿAṣr time)," or "I intend to combine Maghrib and ʿIshāʾ at Maghrib (or ʿIshāʾ) time," depending on the situation.
2. Say adhān (recommended)
3. Say iqāmah
4. Perform the first prayer (e.g., Ẓuhr — 2 rakʿah if you are a traveler).
5. Say iqāmah again
6. Perform the second prayer (e.g., ʿAṣr — also 2 rakʿah for a traveler). Both prayers should be offered back-to-back without delay.

Description of the Prayer

the Direction of Ka'bah

When praying, you must face the Ka‘bah, whether in obligatory or voluntary prayers. This is a pillar of prayer, and without it, the prayer is invalid. Exceptions apply for those who cannot face the Qiblah, such as in warfare, due to illness, or when traveling by ship, car, or plane, and fear missing the prayer time. In nafl or witr prayers while riding, it is allowed to face any direction, though it's recommended to face the Qiblah during takbir al-ihram if possible. If someone cannot see the Ka‘bah, they must face its direction. If one prays in the wrong direction by mistake after trying their best, the prayer is still valid. If someone corrects them during prayer, they should turn to the correct direction, and the prayer remains valid.

Qiyam (Standing in Prayer)

Standing in Prayer: It is obligatory to pray standing in fard (obligatory) prayers, except in cases of illness, warfare, or fear of falling (e.g., on a plane or ship). A sick person may pray sitting or lying on their side. Nafl (voluntary) prayers can be prayed while sitting or riding.
Gestures in Prayer: If unable to perform ruku‘ and sujūd normally, one should gesture with the head, making sujūd lower than ruku‘. Placing a raised object to prostrate on is not allowed.
Praying on Transportation: Fard prayer is valid on ships or airplanes, and sitting is allowed if standing is unsafe. Using a Cane or Support: Leaning on a stick or support is allowed if one is weak or elderly.
Qiyam al-Layl Flexibility: Night prayers can be offered standing, sitting, or a combination of both. One may recite while sitting and stand before ruku‘.
Praying with or without Shoes: It is permissible to pray with or without shoes. If removed, shoes should be placed to the left or between the feet—not in front.

Praying on the Minbar: An imam may pray on an elevated place like a minbar for instructional purposes, performing ruku‘ above and sujūd below. **Facing a Sutrah (Barrier):** It is obligatory to pray facing a sutrah, even in a mosque, and to stay close to it. The sutrah should be about one handspan high. A wall, stick, tree, or even an animal can serve as a sutrah. **Prohibition of Facing Graves:** One must not pray facing any grave—whether of prophets or others. **Prohibition of Passing in Front of a Praying Person:** It is strictly forbidden to walk in front of someone praying with a sutrah, even in Masjid al-Haram. The Prophet ﷺ warned of severe consequences for this. **Preventing Interruption:** The person praying should stop anyone trying to pass in front of them, even if by physically preventing them. Stepping forward to block small children or animals is allowed. **What Breaks the Prayer:** If a person is not using a sutrah, their prayer can be nullified if a black dog, a woman, or a donkey passes directly in front of them.

Niyyah (Intention)

The worshipper must have the intention of praying the prayer for which he is standing. He must have the intention in his heart of performing a specific prayer, such as the fard (obligatory prayer) of Zuhr or of ‘Asr, or the Sunnah of those prayers. This is a condition or pillar (essential part) of the prayer, but uttering the intention verbally is a bid’ah which goes against the Sunnah, which was not suggested by any of the imams who are followed.

Takbir

Prayer begins with

اَللّٰهُ اَكْبَرُ

"Allāhu Akbar" (Meaning: Allah is greater) which is essential and marks the start of ṣalāh. The hands should be raised to shoulder or earlobe level, with fingers extended, then placed on the chest — right hand over the left. The worshipper should keep the gaze fixed on the place of sujūd and avoid distractions or looking around.

Opening dua:

The opening duʿā (duʿā al-istiftāḥ) is recommended, such as: Name, and exalted is Your Majesty. There is no deity excetp You.

سُبْحَانَكَ اللّٰهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالٰى جَدُّكَ وَ لَآ اِلٰهَ غَيْرُكَ “Subḥānaka Allāhumma wa biḥamdika, wa tabārakasmuka, wa taʿālā jadduka, wa lā ilāha ghayruk.” Meaning: Glory is to You, O Allah, and praise. Blessed is Your	1.
Sometimes Rasulullah ﷺ also recited this dua ٢ . اَللّٰهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللّٰهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الْأَبْيَضُ مِنَ الدَّنَسِ، اللّٰهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ، بِالثَّلْجِ وَالْمَاءِ وَالْبَرَدِ	or 2.

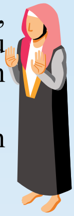
Taʿawwudh :

Then one must seek refuge in Allah

أَعُوْذُ بِاللهِ السَّمِيْعِ الْعَلِيْمِ مِنَ الشَّيْطَانِ الرَّجِيْمِ مِنْ هَمْزِهٖ وَنَفْخِهٖ وَنَفْثِهٖ	1.
أَعُوْذُ بِاللهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ	or 2.

It is noteworthy that in obligatory, Sunnah, and Nafl prayers, the Prophet ﷺ would recite **Ṣanā’ (Thanaa) and A‘ūdhu Billāh only in the first rak‘ah, and he ﷺ would not recite them in the remaining rak‘ahs.

Then say Bismillāh, and recite **Sūrat al-Fātiḥah** fully in every rakʿah.



After al-Fātiḥah, it is Sunnah to recite another sūrah in the first two rakʿahs. The recitation is longer in Fajr and night prayers, and shorter in Maghrib. Recitation is audible in Fajr, Maghrib, and ʿIshāʾ, and silent in Ẓuhr and ʿAṣr. The Qurʾān should be recited clearly and calmly, not quickly or melodically. If the imām forgets, the follower may prompt him.

Saying Āmīn After Sūrat al-Fātiḥah:

According to the Ḥanbalī and Shāfiʿī schools, saying "Āmīn" aloud after al-Fātiḥah in audible prayers (like Fajr, Maghrib, and ʿIshāʾ) is Sunnah for both the imām and followers. In silent prayers (Ẓuhr and ʿAṣr), it is also Sunnah, but said silently.

Ruku` (Bowing)

After completing the recitation, the worshipper should pause briefly, then raise his hands as in the opening takbir and say “Allahu Akbar”. He should then go into ruku‘ (bowing), placing his hands firmly on his knees with fingers spread, back straight and level, and head aligned with the back. Elbows should remain away from the sides. In ruku‘,
The Messenger of Allah (ﷺ) used to recite nearly seven types of Tasbih/du‘ā in Ruku‘. Among them, three famous Tasbih/du‘ā are mentioned as follows:

1. or	سُبْحَانَ رَبِّيَ الْعَظِيْمِ "Subhana Rabbiy al-‘Azim" (Meaning: Glory be to my Lord, the Most Great.) three times or more.
2. or	سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي
3.	سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ

It's Sunnah to keep the length of ruku‘, sujood, standing, and sitting between prostrations roughly equal. He must not recite Qur’an in ruku‘ or sujood. After ruku‘, he straightens up, raising his hands, and says

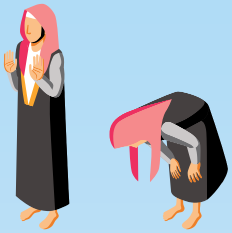
سَمِعَ اللهُ لِمَنْ حَمِدَه

“Sami‘a Allahu liman hamidah” (Mening: Allah hears those who praise Him).

Then he stands upright fully, saying

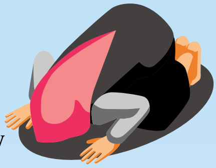
رَبَّنَا وَلَكَ الْحَمْدُ، حَمْدًا كَثِيْرًا طَيِّبًا مُّبَارَكًا فِيْهِ

"Rabbana wa laka al-hamd”("O our Lord, and to You belongs all praise — an abundant, pure, and blessed praise." Whoever praises Allah, Allah hears (accepts) his praise). This part is obligatory for all, including those praying behind an imam. During this standing, hands should not be folded, as there's no authentic narration supporting it. This standing should be roughly as long as the ruku‘.



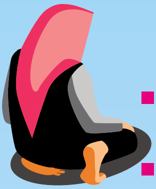
Sujood (Prostration)

- Say "Allahu Akbar" and go into sujood, placing hands before knees.
- Place palms, forehead, nose, knees, and toes firmly on the ground.
- Keep fingers together, pointing to the qiblah. Forearms off the ground and heels together and Say



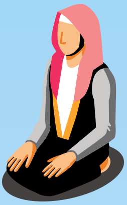
1.	سُبْحَانَ رَبِّيَ الْأَعْلَى "Subhana Rabbiy al-‘Azim" (Meaning: Glory be to my Lord, the Most Great.) three times or more.
or 2.	سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي
or 3.	سُبُّوحٌ قُدُّوسٌ، رَبُّ الْمَلَائِكَةِ وَالرُّوحِ
or 4.	اَللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ ، دِقَّهُ وَجِلَّهُ ، وَعَلَانِيَتَهُ وَسِرَّهُ ، وَأَوَّلَهُ وَآخِرَهُ

- three times or more. Sujood should be calm and nearly as long as ruku`. Du‘a is encouraged in sujood.



Sitting Between the Two Sujood

- Say takbir and sit in iftirash (left foot spread, right foot upright).
- Say:



اَللَّهُمَّ اغْفِرْ لِيْ وَارْحَمْنِيْ وَاهْدِنِيْ وَعَافِنِيْ وَارْزُقْنِيْ

- Sitting should be peaceful and almost as long as sujood.

Second Sujood

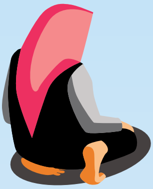
- Do second prostration as before.
- Then sit briefly before rising for the second rak‘ah.

Second Rak‘ah

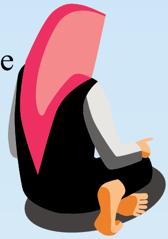
- Rise by leaning on fists, start the second rak‘ah like the first.
- No opening du‘a, and it should be shorter than the first.

Sitting

Iftirash:
A sitting position in prayer where the left foot is laid flat and sat upon, while the right foot is kept upright. This posture is commonly used in the first tashahhud and in prayers that have only one tashahhud.



Tawarruk:
A sitting position in which the buttocks rest on the ground, with the feet turned to the right side—either with the left foot flat and the right foot upright, or both feet flat. This posture is used in the final tashahhud of prayers that have two tashahhuds.



Tashahhud (After Second Rak'ah)

- Sit in iftirash, point and move index finger during tashahhud.

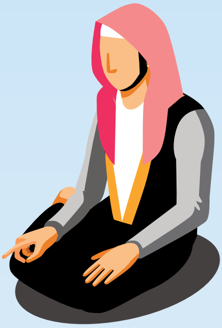
Recite:

اَلتَّحِيَّاتُ لِلّٰهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ، اَلسَّلَامُ عَلَيْنَا وَعَلٰى عِبَادِ اللّٰهِ
الصَّالِحِيْنَ ، أَشْهَدُ أَنْ لَّا إِلٰهَ إِلَّا اللّٰهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهٗ
وَرَسُوْلُهٗ

At-taḥiyyātu lillāhi waṣ-ṣalawātu waṭ-ṭayyibāt,
As-salāmu ʿalayka ayyuhan-nabiyyu wa raḥmatullāhi wa barakātuh,
As-salāmu ʿalaynā wa ʿalā ʿibādillāhiṣ-ṣāliḥīn,
Ash-hadu allā ilāha illallāh,
Wa ash-hadu anna Muḥammadan ʿabduhu wa rasūluh.

"All greetings, prayers, and pure words are for Allah. Peace be upon you, O Prophet, and the mercy of Allah and His blessings. Peace be upon us and upon the righteous servants of Allah. I bear witness that there is no deity worthy of worship except Allah, and I bear witness that Muhammad is His servant and His messenger."

- In both the first and the last sitting of Tashahhud, the index finger will be raised from the beginning of the sitting until its end, and it will continue to gesture and move.



Third & Fourth Rak‘ahs

- Say takbir, rise for 3rd & 4th rak‘ah.
- Recite only al-Fatihah
- Do as earlier but no tashahhud until the end.

Final Tashahhud

Sit in tawarruk (Tawarruk is the position used in the final tashahhud of a prayer that has more than two rakʿāt (e.g., 4-rakʿah prayers like ʿAsr, ʿIshāʾ), as described.

1. Recite Tashahhud.

(As Second Rak'ah)

2. Salawat on the Prophet ﷺ (Durūd Ibrāhīm)

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ عَلٰى اٰلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلٰى اِبْرَاهِيْمَ
وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ حَمِيْدٌ مَّجِيْدٌ۔ اَللّٰهُمَّ بَارِكْ عَلٰى مُحَمَّدٍ وَّ
عَلٰى اٰلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلٰى اِبْرَاهِيْمَ وَ عَلٰى اٰلِ اِبْرَاهِيْمَ اِنَّكَ
حَمِيْدٌ مَّجِيْدٌ

Allāhumma ṣalli ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā ṣallayta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm, innaka ḥamīdun majīd.
Allāhumma bārik ʿalā Muḥammadin wa ʿalā āli Muḥammad, kamā bārakta ʿalā Ibrāhīma wa ʿalā āli Ibrāhīm, innaka ḥamīdun majīd.
Meaning: O Allah, bestow Your favor on Muhammad and on the family of Muhammad as You have bestowed Your favor on Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious. O Allah, bless Muhammad and the family of Muhammad as You have blessed Ibrahim and on the family of Ibrahim, You are Praiseworthy, Most Glorious.

3. Duʿāʾ: Seeking Refuge from Four Trials

اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَمِنْ عَذَابِ الْقَبْرِ وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ وَمِنْ شَرِّ فِتْنَةِ الْمَسِيْحِ الدَّجَّالِ Allāhumma innī aʿūdhu bika min ʿadhābi jahannam, wa min ʿadhābil-qabr, wa min fitnatil-maḥyā wal-mamāt, wa min sharri fitnatil-masīḥid-dajjāl. **Meaning:** O Allah, I seek refuge in You from the punishment of Hell, from the punishment of the grave, from the trials of life and death, and from the evil of the trial of the False Messiah (Dajjāl).	1.

or 2.

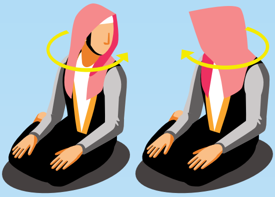
اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا وَلَا يَغْفِرُ الذُّنُوبَ
إِلَّا أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي إِنَّكَ
أَنْتَ الْغَفُورُ الرَّحِيمُ

4. Duʿāʾ: Personal Supplication

Hanbali: Personal du‘āʾ is recommended after salawat and the four protections.
Shafi‘i: Also recommended; preferably in Arabic, especially in farḍ prayers.

5. Ending with Taslim

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ



Hanbali: Say two taslims — to the right and left.
Shafi‘i: Also say two taslims (right then left).

Practical Salah Video Human Version

Practical Salah Video Animated Version

Qunut al-Nazilah

Recited during any obligatory prayer (ṣalāh) when the Muslim ummah faces a calamity, such as war, disease outbreak, or severe oppression.
It is recited, after Rukūʿ in the last rakʿah, especially in Fajr, but it can be in any obligatory prayer.
After rising from rukūʿ, say "Samiʿallāhu liman ḥamidah", then recite the Qunūt before going to sujood.

Witr Prayer

Witr is a confirmed Sunnah (Sunnah Mu’akkadah), not obligatory.
Imam Ahmad said: one who neglects Witr is not upright, showing its importance.

Time for Witr:

✓ Starts after ‘Isha prayer and lasts until Fajr begins.
✓ If ‘Isha is prayed early (e.g., combined with Maghrib), Witr can be offered after that.

Best Time to Pray:

✓ If confident to wake before Fajr, delay Witr till the last third of night (best).
✓ If not confident, pray before sleeping.

Number of Rak‘ahs:

✓ Minimum: 1 rak‘ah (odd).
✓ Can be 1, 3, 5, 7, 9 or 11 rak‘ahs.

Methods of Performing Witr:

1 Rak‘ah:

Simply pray one rak‘ah with tashahhud and taslim.

3 Rak‘ahs:

Continuous (no taslim in between): Like Maghrib, only sit at the end.

2 + 1 format:

- Pray 2 rak‘ahs, say taslim.
- Then pray 1 rak‘ah separately.

5 or 7 Rak‘ahs:

- Pray all rak‘ahs continuously.
- Only sit in the last rak‘ah for tashahhud and taslim.

Preferred Surahs to Recite:

- 1st Rak‘ah: Sūrah al-A‘lā (87)
- 2nd Rak‘ah: Sūrah al-Kāfirūn (109)
- 3rd Rak‘ah: Sūrah al-Ikhlās (112)

Qunūt in Witr:

According to both the Hanbali and Shafi‘i madhhabs:

- Hanbali & Shafi‘i: Qunūt before rukū‘ in last rak‘ah of Witr
- Qunūt in Witr is recommended (sunnah), not obligatory.

- One may recite Qunūt in Witr, or leave it, and the prayer is still valid either way.

- For the Hanbalis, Qunūt is only recommended in the last half of Ramadan.

- For the Shafi‘is, Qunūt in Witr is recommended throughout the year.

General Note:

- It is recommended to vary the practice (sometimes 1 rak‘ah, sometimes 3, etc.).

- Don’t always follow the same method, as the Prophet ﷺ used different ways.

Witr is a highly emphasized Sunnah. Praying it regularly, especially in the last part of the night, brings immense reward. The Hanbali and Shafi‘i madhhabs allow flexibility in format and highly value the du‘ā of Qunūt in Witr.

Qunoot in Witr prayer

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَنْ
تَوَلَّيْتَ وَبَارِكْ لِي فِيمَا أَعْطَيْتَ وَقِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ
تَقْضِي وَلاَ يُقْضَى عَلَيْكَ وَإِنَّهُ لاَ يَذِلُّ مَنْ وَالَيْتَ وَلاَ يَعِزُّ مَنْ
عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ

Allahumma ihdini feeman hadayt, wa a’fini fiman afait, wa tawallani fiman tawallait, wa barik li fima atait, wa qini sharra ma qadait, fa Innaka taqdi wa la yuqda Alaik, wa innahu la yadhillu man walait, Wa lā ya’izzu man ‘ādait, tabarakta Rabbana wa ta’alait.

“O Allah, guide me among those You have guided. Grant me well-being among those You have granted well-being. Take me into Your charge among those You have taken into Your charge. Bless for me what You have given. Protect me from the evil of what You have decreed. Indeed, You decree and none can decree over You. And surely, he is not humiliated whom You befriend, and he is not honored whom You oppose. Blessed are You, our Lord, and Exalted.”

Practical Witr Prayer

Necessary Surahs for Prayer

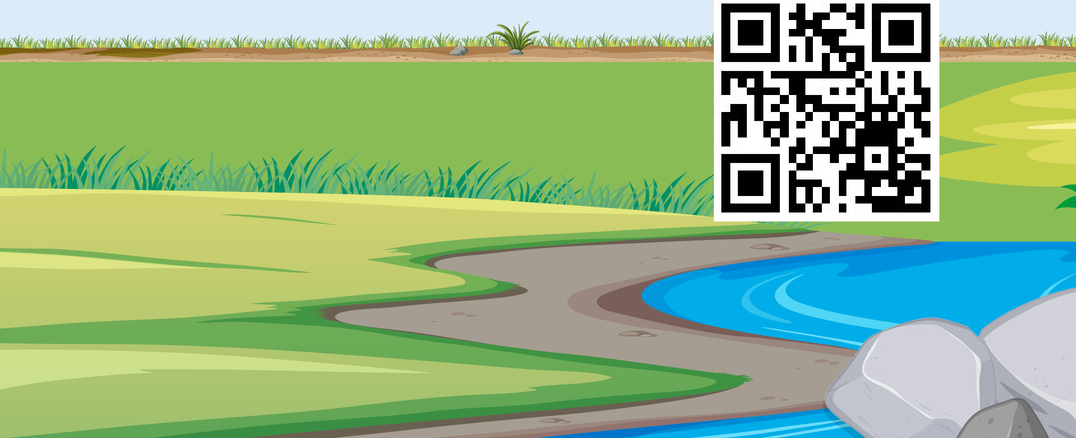
Surah Fatiha (1)

بِسْـمِ اللهِ الرَّحْمـٰـنِ الرَّحِيْمِ

(١) اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ (٢) اَلرَّحْمٰنِ الرَّحِيْمِ (٣)
مَالِكِ يَوْمِ الدِّيْنِ (٤) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ (٥)
اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ (٦) صِرَاطَ الَّذِيْنَ أَنْعَمْتَ
عَلَيْهِمْ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ (٧)

Bismillāhi r-Raḥmāni r-Raḥīm. Al-ḥamdu lillāhi Rabbil-ʻĀlamīn. Ar-Raḥmāni r-Raḥīm. Māliki Yawmid-Dīn. Iyyāka naʻbudu wa iyyāka nastaʻīn. Ihdinaṣ-Ṣirāṭal-Mustaqīm. Ṣirāṭal-laḏīna anʻamta ʻalayhim, ġayril-maġḍūbi ʻalayhim wa laḍ-ḍāllīn.

Meaning: In the name of Allah, the Most Gracious, the Most Merciful. All praise is due to Allah, the Lord of all the worlds. He is the Most Gracious, the Most Merciful — Master of the Day of Judgment. You alone we worship, and You alone we ask for help. Guide us to the Straight Path — the path of those whom You have blessed, not of those who have earned Your anger, nor of those who have gone astray.



Surah Kawthar (108)

بِسْمِ اللهِ الرَّحْمـٰنِ الرَّحِيْمِ

إِنَّآ أَعْطَيْنَاكَ الْكَوْثَرَ (١) فَصَلِّ لِرَبِّكَ وَانْحَرْ (٢)
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ (٣)

Innā a‘ṭaynāka al-kawthar. Fa-ṣalli li-rabbika wanḥar. Inna shāni’aka huwa al-abtar.

Meaning: Indeed, We have granted you (O Prophet) Al-Kawthar (a river in Paradise and abundant good). So pray to your Lord and sacrifice (to Him alone). Surely, your enemy is the one who will be cut off (from all blessings and legacy).

Surah Kafirun (109)

بِسْمِ اللهِ الرَّحْمٰـنِ الرَّحِيْمِ

قُلْ يَآ أَيُّهَا الْكَافِرُوْنَ (١) لَآ أَعْبُدُ مَا تَعْبُدُوْنَ (٢)
وَلَآ أَنْتُمْ عَابِدُوْنَ مَآ أَعْبُدُ (٣) وَلَآ أَنَا عَابِدٌ مَّا
عَبَدْتُّمْ (٤) وَلَآ أَنْتُمْ عَابِدُوْنَ مَآ أَعْبُدُ (٥) لَكُمْ دِيْنُكُمْ
وَلِيَ دِيْنِ (٦)

Qul yā ayyuhal-kāfirūn,
Lā a‘budu mā ta‘budūn,
Wa lā antum ‘ābidūna mā a‘bud,
Wa lā ana ‘ābidun mā ‘abadtum,
Wa lā antum ‘ābidūna mā a‘bud,
Lakum dīnukum wa liya dīn.

Meaning: Say, "O disbelievers! I do not worship what you worship, nor do you worship what I worship. And I will not worship what you have worshipped, nor will you worship what I worship. To you is your religion, and to me is mine."

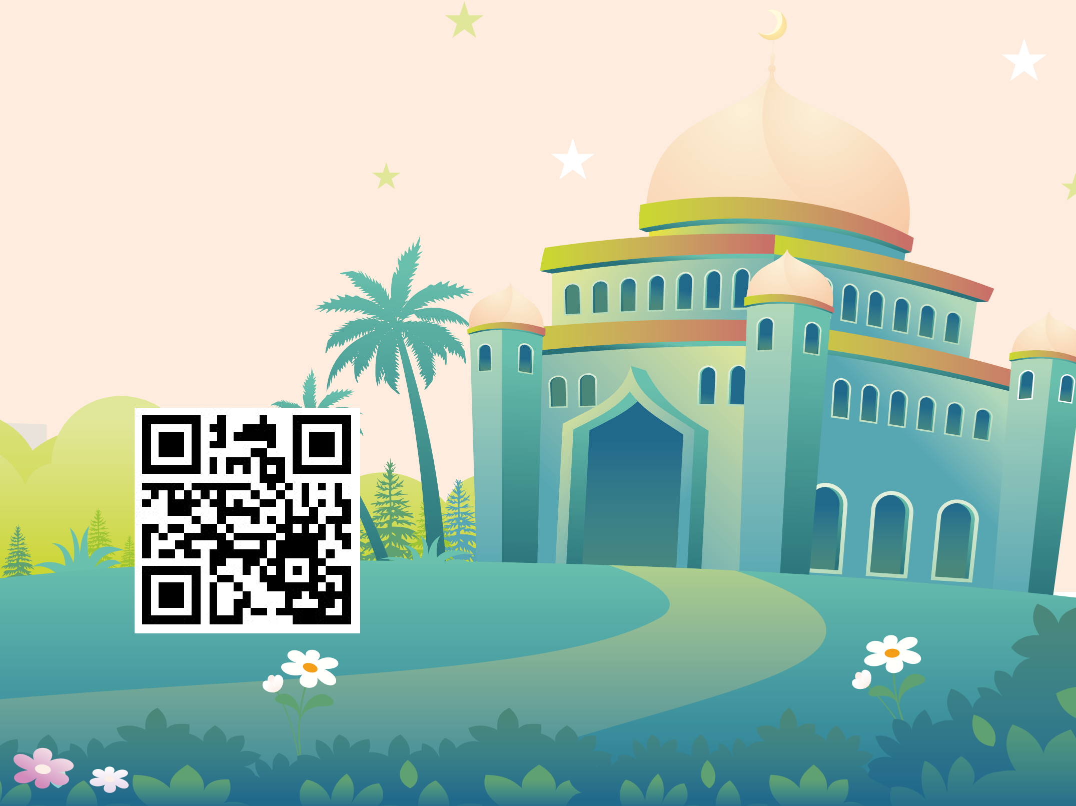
Surah Ikhlas (112)

بِسْـمِ اللهِ الرَّحْمـٰـنِ الرَّحِيْمِ

قُلْ هُوَ اللهُ أَحَدٌ (١) اَللّٰهُ الصَّمَدُ (٢) لَمْ يَلِدْ وَلَمْ يُوْلَدْ
(٣) وَلَمْ يَكُنْ لَّهٗ كُفُوًا أَحَدٌ (٤)

Qul huwa Allāhu Aḥad,
Allāhuṣ-Ṣamad,
Lam yalid wa lam yūlad,
Wa lam yakun lahu kufuwan aḥad.

Meaning: Say, "He is Allah, the One and Only. Allah, the Eternal, Absolute. He neither begets nor is born, and there is none comparable to Him."



Surah Falaq (113)

بِسْمِ اللهِ الرَّحْمـٰنِ الرَّحِيْم
قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ (١) مِنْ شَرِّ مَا خَلَقَ (٢)
وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (٣) وَمِنْ شَرِّ النَّفَّاثَاتِ
فِي الْعُقَدِ (٤) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (٥)

Qul a‘ūdhu bi-Rabbil-falaq,
Min sharri mā khalaq,
Wa min sharri ghāsiqin idhā waqab,
Wa min sharrin-naffāthāti fil-‘uqad,
Wa min sharri ḥāsidin idhā ḥasad.

Meaning: Say, "I seek refuge in the Lord of the daybreak, from the evil of what He has created, and from the evil of the darkness when it settles, and from the evil of those who blow on knots (in witchcraft), and from the evil of the envier when he envies."

Surah Nas (114)

بِسْـمِ اللهِ الرَّحْمـٰـنِ الرَّحِيْمِ

قُلْ أَعُوْذُ بِرَبِّ النَّاسِ (١) مَلِكِ النَّاسِ (٢) إِلٰهِ النَّاسِ
(٣) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (٤) اَلَّذِيْ يُوَسْوِسُ
فِيْ صُدُوْرِ النَّاسِ (٥) مِنَ الْجِنَّةِ وَالنَّاسِ (٦)

Qul aʻūdhu bi-Rabbin-nās,
Malikin-nās,
Ilāhin-nās,
Min sharril-waswāsil-khannās,
Alladhī yuwaswisu fī ṣudūrin-nās,
Minal-jinnati wan-nās.

Meaning: Say, "I seek refuge in the Lord of mankind, the King of mankind, the God of mankind, from the evil of the whisperer who withdraws — who whispers in the hearts of mankind — from among jinn and mankind."

Āyat al-Kursī

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الْحَىُّ الْقَيُّوْمُ، لَا تَأْخُذُهٗ سِنَةٌ وَّلَا
نَوْمٌ، لَهٗ مَا فِى السَّمَاوَاتِ وَمَا فِى الْأَرْضِ، مَنْ ذَا
الَّذِىْ يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ، يَعْلَمُ مَا بَيْنَ أَيْدِيْهِمْ
وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِشَيْءٍ مِّنْ عِلْمِهٖٓ إِلَّا بِمَا
شَآءَ، وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ، وَلَا
يَئُوْدُهٗ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيْمُ

Allāhu lā ilāha illā huwa al-ḥayyul-qayyūm.
Lā ta’khudhuhu sinatun wa lā nawm.
Lahu mā fī as-samāwāti wa mā fī al-arḍ.
Man dhā alladhī yashfaʿu ʿindahu illā bi-idhnih.
Yaʿlamu mā bayna aydīhim wa mā khalfahum.
Wa lā yuḥīṭūna bishay’in min ʿilmihī illā bimā shā’.
Wasiʿa kursiyyuhus-samāwāti wal-arḍ.
Wa lā ya’ūduhu ḥifẓuhumā.
Wahuwa al-ʿaliyyu al-ʿaẓīm.

Allah! There is no deity except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursī (Footstool) extends over the heavens and the earth, and their preservation does not tire Him. And He is the Most High, the Most Great.

Supplications and Remembrances after the Obligatory Prayer

Zikr-1

Allahu Akbar: 1 time

اَللّٰهُ أَكْبَرُ

Allāhu Akbar
Allah is the Greatest

Zikr-2

Astaghfirullāh: 3 times

أَسْتَغْفِرُ اللّٰهَ

Astaghfirullāh
O Allah! I seek forgiveness from You.

Zikr-3

Ayat al-Kursī: 1 time

Abu Umamah (RA) reported that the Messenger of Allah (ﷺ) said: "Whoever recites Ayat al-Kursi after every obligatory prayer, nothing will prevent him from entering Paradise except death."
— [An-Nasa'i, authentic hadith, Silsilah Sahihah – Hadith 972]

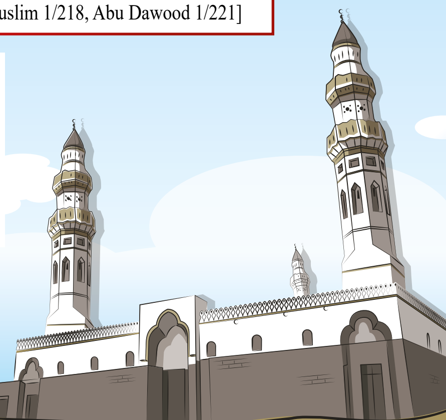
Zikr-4

Hadith: 1 time

اَللّٰهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Allāhumma anta-s-salām wa minka-s-salām, tabārakta yā dhal-jalāli wal-ikrām
O Allah! You are Peace, and from You comes peace. Blessed are You, O Possessor of majesty and honor.

Narrated from Sa'bān (RA) who said: When the Prophet (ﷺ) finished the salaam (ending the prayer), he used to seek forgiveness three times by saying "Astaghfirullāh" (I seek Allah's forgiveness), then he would say: Allāhumma anta-s-salām wa minka-s-salām, tabārakta yā dhal-jalāli wal-ikrām. [Muslim 1/218, Abu Dawood 1/221]



Brief Rulings for Masbuk (Late Joiner) in Salah:

A person who cannot join the Imam from the very beginning of the prayer and misses one or more Rak‘ahs at the start is called a Masbūk (late joiner). After the Imam finishes the prayer by giving salaam on both sides, he will stand up again saying Allāhu Akbar to complete the remaining Rak‘ahs. The Masbūk also stands up to complete the missed Rak‘ahs, reciting A‘ūdhu billāh and Bismillāh in full before starting. He first completes the Rak‘ahs where recitation is required, then those without recitation. It is not necessary for the Masbūk to follow the exact Surah or recitation that the Imam used. For the Rak‘ahs with recitation, the missed Rak‘ahs are counted as the first and starting Rak‘ahs, so the Masbūk must recite a Surah after Al-Fātiḥah. Regarding sitting and Tashahhud, the Masbūk follows the Imam’s timing; Rak‘ahs prayed after the Imam’s sitting are counted as later Rak‘ahs. For example, if a person joins a four-Rak‘ah prayer late and misses three Rak‘ahs, after the Imam’s salaam, the Masbūk should recite a Surah with Al-Fātiḥah in the first two Rak‘ahs he prays and only Al-Fātiḥah without a Surah in the last Rak‘ah. He should sit after the first Rak‘ah, recite Tashahhud, then stand up for the second without sitting afterward, complete the third Rak‘ah, and then sit for the final Tashahhud.

Brief Rulings on Jumu‘ah Prayer:

Regarding Jumu‘ah prayer, on Fridays, the Zuhr prayer is replaced by the congregational Jumu‘ah prayer in the mosque. The order begins with four Rak‘ahs of Sunnah Mu’akkadah (Qablatul Jumu‘ah), followed by the Jumu‘ah khutbah (sermon). After the khutbah, the two Rak‘ahs of Fardh Jumu‘ah prayer are performed, and then four Rak‘ahs of Sunnah Mu’akkadah (Ba’dal Jumu‘ah) follow. Attending the khutbah is obligatory (Wajib), and any talking during the khutbah is prohibited. Jumu‘ah prayer cannot be performed individually or as Qadhā’ (make-up prayer). If someone cannot attend Jumu‘ah, they must pray the regular Zuhr prayer instead.

Eid Prayer

The first day of the month of Shawwāl is known as Eid al-Fitr. The 10th day of the month of Dhū al-Ḥijjah is called Eid al-Adha.

Structure of the Eid Prayer:

- Wājib (obligatory) for those who are required to pray Jumuʿah (per Hanbali view).
- Performed in congregation and without adhān or iqāmah.
- Women are encouraged to attend, including menstruating women (they don't pray but attend the khutbah).

Two Rakʿahs, performed before the khutbah.

- **1st Rak'ah:**
- Begin with Takbīrat al-Iḥrām: say Allāhu Akbar and fold hands.
- Then recite 6 or 7 additional Takbīrs (apart from the opening takbīr).
- Between each Takbīr, pause and say: Subḥānallāh, al-ḥamdu lillāh, Lā ilāha illa Allāh, Allāhu Akbar.
- Recite Sūrat al-Fātiḥah, followed by:
- Sūrat Qāf (or) Sūrat al-Aʿlā.
- Perform Rukūʿ and Sujood as normal.

Second Rakʿah:

- Upon standing, say Takbīr, then recite 5 additional Takbīrs.
- Between takbīrs, say tasbīḥ as above.
- Recite Sūrat al-Fātiḥah, followed by:
- Sūrat al-Qamar (or) Sūrat al-Ghāshiyah.
- Complete the prayer as normal.

Khutbah After Eid Prayer:

The khutbah comes after the prayer, not before.

Eid Takbīr (After Fajr Until Prayer):

اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ وَاللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ وَ
لِلّٰهِ الْحَمْدُ

Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāhu wallāhu Akbar, Allāhu Akbar wa lillāhil-ḥamd.

Funeral Prayer

Fard Kifāyah (a communal obligation): If a group of Muslims offers the prayer, the rest are absolved; if no one offers it, all are sinful.

Performed while standing only:

There is no bowing (rukūʿ), no prostration (sujood), and no sitting.

1st Takbīr:

Say: Allāhu Akbar
Then silently recite:
Isti'aza (Seeking Refuge): Aʿūdhu billāhi min ash-shayṭānir rajim

Basmalah: Bismillahir Rahmanir Rahim
Surah al-Fātiḥah (entirely)

2nd Takbir:

Say: Allāhu Akbar
Then recite Ṣalawāt (salutations upon the Prophet ﷺ)

3rd Takbīr:

Say: Allāhu Akbar

Then make duʿā’ for the deceased. The most comprehensive and preferred one is:

For Practical Funeral Prayer

اللَّهُمَّ اغفِرْ لِحَيِّنَا, وَمَيِّتِنَا, وَشَاهِدِنَا, وَغَائِبِنَا, وَصَغِيرِنَا, وَكَبِيرِنَا, وَذَكَرِنَا, وَأُنْثَانَا, اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ, وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ, اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ, وَلَا تُضِلَّنَا بَعْدَهُ

اَللَّهُمَّ اغفِرْ لَهُ, وَارْحَمْهُ وَعَافِهِ, وَاعْفُ عَنْهُ, وَأَكْرِمْ نُزُلَهُ, وَوَسِّعْ مُدْخَلَهُ, وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ, وَنَقِّهِ مِنَ اَلْخَطَايَا كَمَا نَقَّيْتَ اَلثَّوْبَ اَلْأَبْيَضَ مِنَ الدَّنَسِ, وَأَبْدِلْهُ دَارًا خَيْرًا مِنْ دَارِهِ, وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ, وَأَدْخِلْهُ اَلْجَنَّةَ, وَقِهِ فِتْنَةَ اَلْقَبْرِ وَعَذَابَ اَلنَّارِ

Allahumma ighfir liḥayyina, wa mayyitina, wa shāhidina, wa ghā'ibina, wa ṣaghīrina, wa kabīrina, wa dhakarina, wa unthāna.
Allahumma man aḥyaytahu minna fa-aḥyihi ʻalal-Islam, wa man tawaffaytahu minna fatawaffahu ʻalal-īmān, Allahumma lā ttahrimna ajrahu, wa lā tudillana baʻdahu.

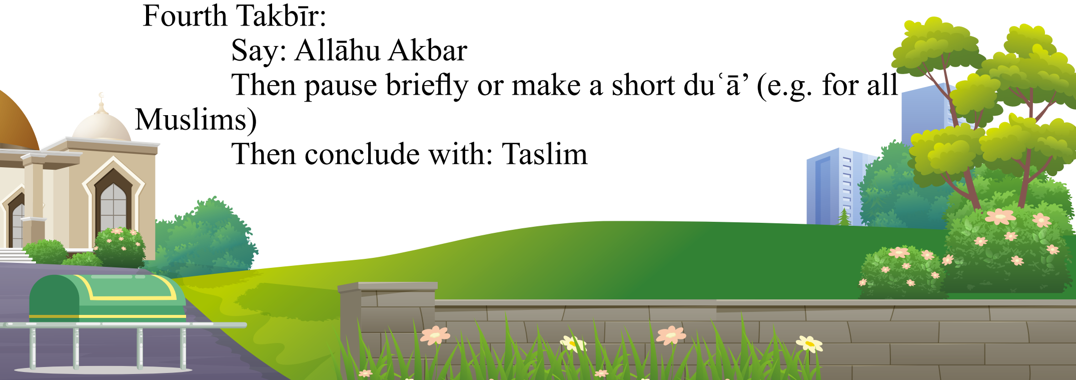
Allahumma ighfir lahu, warḥamhu wa ʻāfihi, waʻfu ʻanhu, wa akrim nuzulahu, wa wassiʻ mudkhalahu, waghsilhu bil-mā'i wath-thalji wal-barad, wa naqqihi min al-khaṭāyā kamā naqqayta ath-thawbal abyaḍa min ad-danas, wa abdilhu dāran khayran min dārihi, wa ahlan khayran min ahlihi, wa adkhilhu al-jannah, wa qihi fitnat al-qabr wa ʻadhāb an-nār.

Meaning: "O Allah! Forgive our living and our dead, those present and those absent, our young and our old, our males and our females.
O Allah! Whomever You keep alive among us, let him live on Islam, and whomever You take from us, let him die upon Iman.

O Allah! Do not deprive us of their reward, and do not let us go astray after them." "O Allah! Forgive him, have mercy on him, grant him well-being, pardon him, honor his place of rest, expand his entrance, wash him with water, snow, and hail, and cleanse him of sins as a white garment is cleansed of dirt.
Replace his home with a better home, his family with a better family, admit him into Paradise, and protect him from the trials of the grave and the punishment of the Fire."

4th Takbir:

Fourth Takbīr:
Say: Allāhu Akbar
Then pause briefly or make a short duʿā' (e.g. for all Muslims)
Then conclude with: Taslim



Surah Recitation in Nafl Prayers:

Any surah or verse from the Qur’an may be recited in Nafl (voluntary) prayers. It is not necessary to follow the order of surahs (i.e., sequential arrangement) in recitation. In Nafl prayers, the recitation is generally done silently. However, in night prayers (such as Tahajjud or Qiyam al-Layl), it is permissible to recite aloud if one wishes.

Virtuous Nafl (Voluntary) Prayers

Nafl prayers are voluntary prayers beyond the daily obligatory, wājib, and sunnah prayers. Some of the most rewarding Nafl prayers include Tahajjud (late night), Ishraq (after sunrise), Duha/Chasht (mid-morning), Zawal (before Dhuhr), and Awwabin (after Maghrib). These bring great spiritual benefit and draw one closer to Allah.

Tahajjud Prayer (Qiyam al-Layl):

The night prayer, known as Tahajjud or Qiyam al-Layl, is a highly virtuous form of worship in Islam. It involves standing in prayer during the night and is mentioned with great importance in the Qur’an. Allah says: "Stand [in prayer] at night, except for a little – half of it, or a little less or more – and recite the Qur’an in a measured tone." (Surah al-Muzzammil: 2–4). The Prophet Muhammad (ﷺ) said: "The best prayer after the obligatory ones is the night prayer." (Sahih Muslim). Describing the qualities of the true believers, Allah says: "They used to sleep but little by night, and in the early dawn they would seek forgiveness." (Surah adh-Dhariyat: 17–18).

Tahajjud is performed in sets of two rak‘ahs, and there is no fixed maximum number. However, scholars recommend praying at least four rak‘ahs. The prayer should be made calmly, with slow and clear recitation of the Qur’an. It can be offered any time after the ‘Isha prayer until before Fajr. Though valid throughout the night, the most rewarding time is during the last third of the night, after which one may offer Witr prayer to conclude.

Ishraq Prayer

The Ishraq prayer is a virtuous voluntary (nafl) prayer offered shortly after sunrise. To perform it in the ideal way, one should remain seated at the place of Fajr prayer, engaging in the remembrance of Allah (dhikr), supplications (du‘ā), sending blessings on the Prophet (ﷺ), seeking forgiveness, and reciting the Qur’an until the sun has fully risen. Then, two or four rak‘ahs of prayer are offered — this is the Ishraq prayer.

The Prophet Muhammad (ﷺ) said: “Whoever offers the Fajr prayer in congregation, then remains seated remembering Allah until the sun rises, and then offers two rak‘ahs of prayer — he will have the reward of a complete Hajj and ‘Umrah.” He emphasized: “Complete, complete, complete.” (Reported by al-Tirmidhi)

It is also narrated from ʿAli (RA) that the Messenger of Allah (ﷺ) said: “Whoever remains engaged in dhikr after Fajr until sunrise and then offers two or four rak‘ahs of prayer, the Fire of hell will not touch his skin.”

The time for Ishraq prayer begins about 23 minutes after sunrise, typically between 7:00 and 8:00 am (depending on location). The preferred way is to stay in worship after Fajr until the time enters and then pray. However, even if one engages in worldly activities after Fajr, the Ishraq prayer is still valid if performed after the sun rises. Any surah may be recited along with Surah al-Fatihah in this prayer.

Salat ad-Duha (Chasht Prayer)

Salat ad-Duha is a voluntary prayer offered Begins:

When the sun has risen about a spear’s length above the horizon (≈15–20 minutes after sunrise). Ends: Just before zawāl (the sun’s zenith).

The Prophet (ﷺ) said that every joint of the body has a charity due each morning, which can be fulfilled by praying two rak‘ahs of Duha. This prayer time begins after Ishraq and lasts until the sun moves from its highest point. It can be prayed in 2, 4, 6, or 8 rak‘ahs, with 8 rak‘ahs being the most recommended. It is a way to thank Allah for His blessings during the day.

Definition of Hayd (Menstruation)

Maximum Duration of Hayd

Scholars differ on the exact maximum duration.

Majority view: Maximum menses is 15 days; bleeding beyond that is considered Istihādah (non-menstrual irregular bleeding).

Evidence: Based on what usually occurs, since normally a woman’s period does not exceed 15 days.

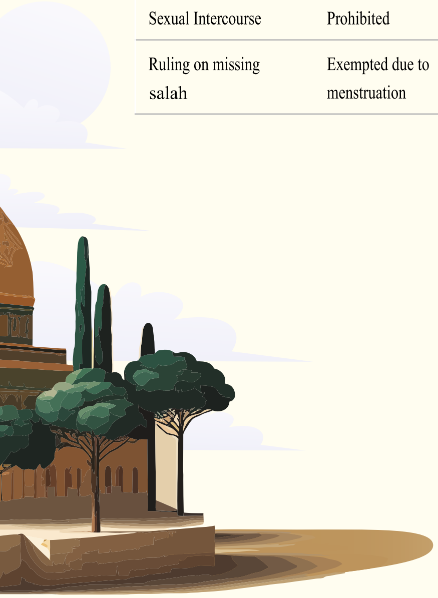
Hanbali perspective (Ibn Qudaamah): No fixed shar‘i or linguistic limit; we refer to what is normally the case.

Practical ruling:

Bleeding ≤15 days → Hayd

Bleeding >15 days → Istihādah

Parameter / Act	Hayd (Menstruation)	Istihādah (Irregular Bleeding)
Definition	Natural monthly menstrual bleeding	Irregular or excessive bleeding outside normal Hayd
Duration	1–15 days (majority view)	Beyond normal Hayd duration or before 13 days of purity
Purity period	Minimum 13 days, no fixed maximum	Not required; bleeding is irregular
Prayer (Salah)	Not performed during Hayd	Fard (obligatory) — must pray
Wudu for Salah	Not needed during Hayd	Required for each prayer
Fasting (Sawm)	Not performed during Hayd	Fard (obligatory) — must fast
Sexual Intercourse	Prohibited	Permitted; must maintain hygiene
Ruling on missing salah	Exempted due to menstruation	Not exempted; must continue acts of worship



Definition of Nifas (Postpartum Bleeding)

Nifas is the bleeding that occurs after childbirth. The maximum duration of Nifas is forty days, but there is no fixed minimum duration.

During the times of Hayd (menstruation) and Nifas (postpartum bleeding), women are prohibited from performing certain acts of worship. They are not allowed to perform the five daily prayers (Salat), nor are they required to make up (Qada) those missed prayers afterward. Fasting is also forbidden during these times, but missed fasts must be made up later. If a woman starts menstruating during a voluntary (Nafl) fast, she must make up that fast later.

Entering the mosque and performing Tawaf (circumambulation) of the Ka‘bah are prohibited during Hayd and Nifas. Reciting the Qur’an aloud is also not allowed, although saying phrases like "Alhamdulillah" (praise be to Allah) to express gratitude or "Bismillah" before eating is permissible. Touching the physical Mushaf (Qur’an copy) directly is not allowed unless done through a barrier like a cloth or a handkerchief. Touching any object with a complete verse of the Qur’an written on it is also not permitted. However, looking at the Qur’an during these times is allowed.

Intimacy between husband and wife is forbidden during Hayd and Nifas. Other normal interactions such as eating together or sharing a bed are permitted.

Sawm (Fasting)

Fasting (Sawm) is one of the five pillars of Islam and holds great importance in a Muslim's life. The primary goal of fasting is to attain Taqwa (God-consciousness). For this reason, Allah has made it obligatory for Muslims to fast during the entire month of Ramadan, as a means to develop self-restraint and spiritual discipline.

Allah says in the Qur’an:
"O you who believe! Fasting is prescribed for you, as it was prescribed for those before you, so that you may become righteous (muttaqoon)."
(Surah Al-Baqarah: 183)

Fasting, or Sawm, means to abstain from all food, drink, marital relations, and sinful acts from dawn (Subh Sadiq) until sunset, with the intention of worshipping Allah. It is both a physical and spiritual act of devotion that purifies the soul and strengthens one's relationship with Allah.

Obligatory Fasting (Fard Sawm)

Fasting during the month of Ramadan is an obligation (farḍ) upon every adult, sane, capable Muslim who is not menstruating or in postnatal bleeding. Both the Hanbali and Shafi‘i madhhabs agree that the beginning of Ramadan is established by sighting the moon, and that fasting continues until the crescent of Eid al-Fitr is seen.

Essentials (Farā’iḍ) of Fasting:

1. Niyyah (Intention):

Shafi‘i: The intention must be made every night before Fajr.

Hanbali: For obligatory fasts like Ramadan, the intention can be made at night, and cannot be delayed past Fajr.

2. Abstaining from eating and drinking from dawn (Subh Sadiq) to sunset.

3. Refraining from sexual intercourse during fasting hours.

Acts That Invalidate the Fast

1. Sexual intercourse,
2. Masturbation,
3. Intentional eating or drinking
4. Substances reaching the stomach via the mouth, nose, or any normal entry (including injections that nourish the body – especially in the Shafi‘i view). drinking,
5. Intentional vomiting
6. Menstrual (ḥayḍ) or postnatal bleeding (nifās)
7. Cupping (ḥijāmah):

Hanbali: It breaks the fast if it causes weakness.

Shafi‘i: It does not break the fast.

Voluntary Fasting (Nafl Sawm):

Voluntary fasting (nafl siyām) can be observed at various times throughout the year in addition to the obligatory fasts of Ramadan. When the Messenger of Allah (ﷺ) was asked, "What extinguishes the fire of Hell?" he replied, "Fasting." In another narration, the Prophet (ﷺ) said, “Whoever fasts a single day for the sake of Allah, Allah will distance his face from the fire of Hell by a distance of seventy years.”

Intention for Voluntary Fasting (Nafl sawm)

In both Hanbali and Shafiʿi madhhabs, it is not required to make the intention for nafl (voluntary) fasting the night before. If someone decides to fast later in the day — before the sun reaches its zenith (midday) — and has not yet eaten or drunk anything, the fast is valid. This is based on the hadith of ʿĀʾishah (RA), where the Prophet ﷺ once asked her, “Do you have anything (to eat)?” She replied, “No.” So he said, “Then I am fasting.” (Narrated by Muslim)

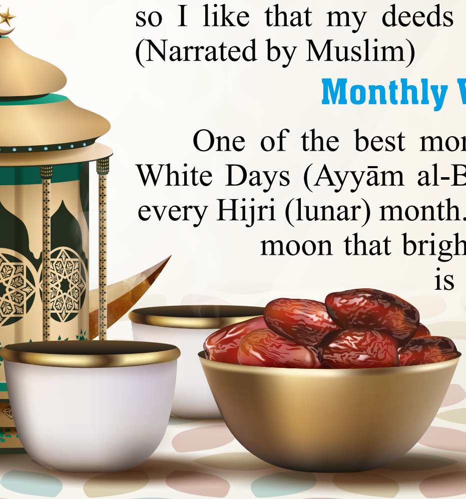
Weekly Voluntary Fasting

Fasting every Monday and Thursday was a regular practice of the Prophet ﷺ.

He also encouraged his companions to observe fasting on these two days, as deeds are presented before Allah on Mondays and Thursdays. In a hadith narrated by Abu Hurayrah (RA), the Prophet ﷺ said: “Deeds are presented (to Allah) on Mondays and Thursdays, so I like that my deeds be presented while I am fasting.” (Narrated by Muslim)

Monthly Voluntary Fasting

One of the best monthly voluntary fasts is during the White Days (Ayyām al-Bīḍ) — the 13th, 14th, and 15th of every Hijri (lunar) month. These nights are named for the full moon that brightens the sky. Fasting on these days is likened to fasting the entire year. The Prophet ﷺ said, “Fasting three days every month is like fasting the whole year.” (Narrated by al-Bukhārī)



Voluntary Fasting Throughout the Year According to Shafi'i & Hanbali Madhab

Six Days of Shawwāl:

Hadith: The Prophet ﷺ said:
“Whoever fasts in Ramadan and then follows it with six days in Shawwāl, it is as if he fasted the whole year.”
(Muslim)
Ruling:
Shāfiʿī: Highly recommended (Sunnah mustaḥabbah). It is better to fast them consecutively, but it's permissible to separate them throughout the month.
Ḥanbalī: Also considered mustaḥabb. They can be observed in sequence or separately. There’s no blame in delaying them until later in Shawwāl.

Fasting 1st to 9th of Dhū al-Ḥijjah

Virtue:

Based on narrations like:
“Fasting each day of Dhū al-Ḥijjah is equal to fasting a year, and standing in prayer each night is like praying all night for a year.”
(Tirmidhī)

Ruling: Shāfiʿī: It is mustaḥabb (recommended) to fast these nine days, especially the Day of ʿArafah (9th Dhū al-Ḥijjah) for those not performing ḥajj.

Ḥanbalī: Also mustaḥabb. The Prophet ﷺ is reported to have fasted these days, and the reward is emphasized.

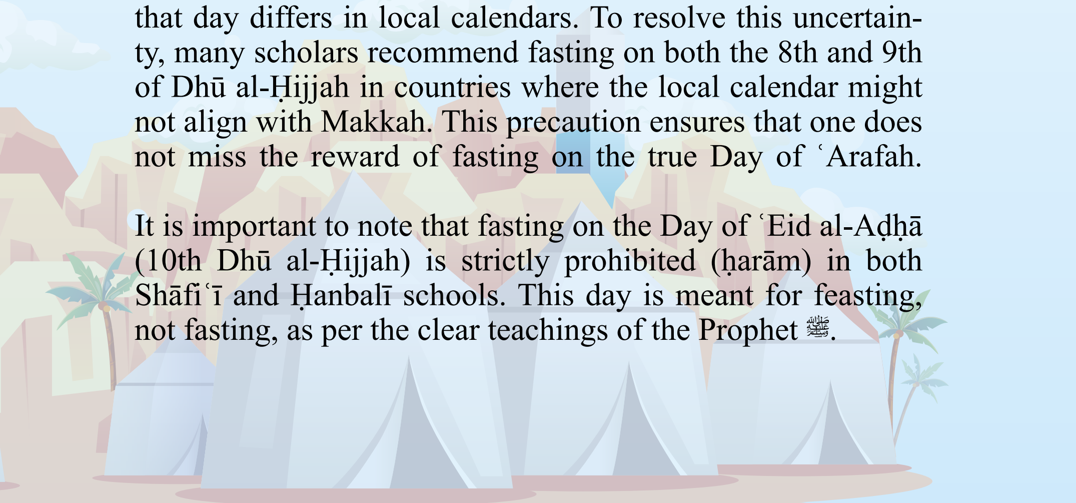
Among the most virtuous days in the Islamic calendar are the first ten days of Dhū al-Ḥijjah. According to an authentic ḥadīth narrated by al-Bukhārī, the Prophet Muḥammad ﷺ said: “There are no days in which righteous deeds are more beloved to Allah than these ten days.” When the Companions asked if even jihād (striving in the way of Allah) could compare, the Prophet ﷺ replied: “Not even jihād — except for a man who goes out with his life and wealth and does not return with either.” This highlights the immense value of good deeds during these ten days, such as prayer, remembrance (dhikr), charity, and fasting. Both the Shāfiʿī and Ḥanbalī schools agree that performing acts of worship during these days is highly recommended (mustaḥabb).

Fasting on the Day of Arafah

One of the most emphasized acts during this period is fasting on the Day of ʿArafah, which falls on the 9th of Dhū al-Ḥijjah. The Prophet ﷺ said, as narrated by Muslim: “Fasting on the Day of ʿArafah expiates the sins of the previous year and the coming year.” For those not performing ḥajj, fasting on this day is strongly recommended in both the Shāfiʿī and Ḥanbalī madhāhib. However, for pilgrims who are physically present at ʿArafah, it is disliked (makrūh) to fast, as the Prophet ﷺ himself did not fast on that day while making ḥajj.

There is a difference of opinion among scholars regarding how to determine the correct Day of ʿArafah for fasting. One opinion is to fast based on the 9th of Dhū al-Ḥijjah according to the local lunar calendar. The other view is to fast on the actual day the pilgrims are at ʿArafah in Makkah, even if that day differs in local calendars. To resolve this uncertainty, many scholars recommend fasting on both the 8th and 9th of Dhū al-Ḥijjah in countries where the local calendar might not align with Makkah. This precaution ensures that one does not miss the reward of fasting on the true Day of ʿArafah.

It is important to note that fasting on the Day of ʿEid al-Aḍḥā (10th Dhū al-Ḥijjah) is strictly prohibited (ḥarām) in both Shāfiʿī and Ḥanbalī schools. This day is meant for feasting, not fasting, as per the clear teachings of the Prophet ﷺ.



Fasting in the Month of Muharram

The 10th of Muḥarram, known as ʿĀshūrāʾ, is a highly virtuous day for fasting. The Prophet ﷺ said, “I hope from Allah that fasting on ʿĀshūrāʾ expiates the sins of the previous year” (Muslim). When the Prophet ﷺ saw the Jews fasting on this day, he learned that, it commemorated Allah saving Mūsā (AS) and the Israelites. He responded, “We have a greater right to Mūsā than you,” and began fasting that day, encouraging others to do the same. To differentiate from the Jews, he advised fasting a day before or after as well (Musnad Aḥmad). Therefore, it is recommended in both Shāfiʿī and Ḥanbalī madhāhib to fast on the 10th, along with either the 9th or 11th.

Fasting in the Month of Shaʿbān

The Prophet ﷺ used to fast frequently in Shaʿbān, more than any other month besides Ramaḍān. He explained that it is a month often neglected, yet one in which deeds are presented to Allah, and he preferred to be fasting when that happens (Nasāʾī). There’s no specific day set for fasting in Shaʿbān, but Muslims are encouraged to fast as much as possible. Fasting on Mondays and Thursdays and on the White Days (13th, 14th, 15th) is especially recommended in both the Shāfiʿī and Ḥanbalī schools.

I'tikaf (Spiritual Retreat)

Iʿtikaf refers to staying in the mosque for worship with the intention of seeking closeness to Allah. It is especially emphasized during the last ten nights of Ramaḍān. The Prophet ﷺ consistently performed Iʿtikaf in these final nights, as narrated by ʿA'ishah (RA) in both Bukhari and Muslim. In both Ḥanbali and Shāfiʿi schools, Iʿtikaf for both men & women is valid only in a masjid, and it must be done with intention. For women hanafi madhahib only allow Iʿtikaf in a dedicated prayer space at home, provided she has her guardian's permission and no household duties are being neglected.

1. Sunnah Iʿtikāf: A Sunnah muʾakkadah ʿalā al-kifāyah during the last ten days of Ramaḍān. According to both Ḥanbalīs and Shāfiʿīs, it starts at Maghrib on the 20th of Ramaḍān and continues until the moon of ʿEid is sighted. If no one performs it in a community, the entire group is blameworthy.

2. Wājib (Obligatory) Iʿtikāf: Becomes obligatory if one makes a vow (nadhr) to do Iʿtikāf. Both madhāhib agree that fulfilling such vows is mandatory. If someone breaks a wājib or Sunnah Iʿtikāf without excuse, it must be made up (qaḍāʾ).

3. Nafl (Voluntary) Iʿtikāf: Can be done anytime in the masjid, for any duration, even a short while. Fasting is not a condition for nafl Iʿtikāf in either school, and it is recommended (mustaḥabb) to make intention for it when entering the mosque.

Hajj

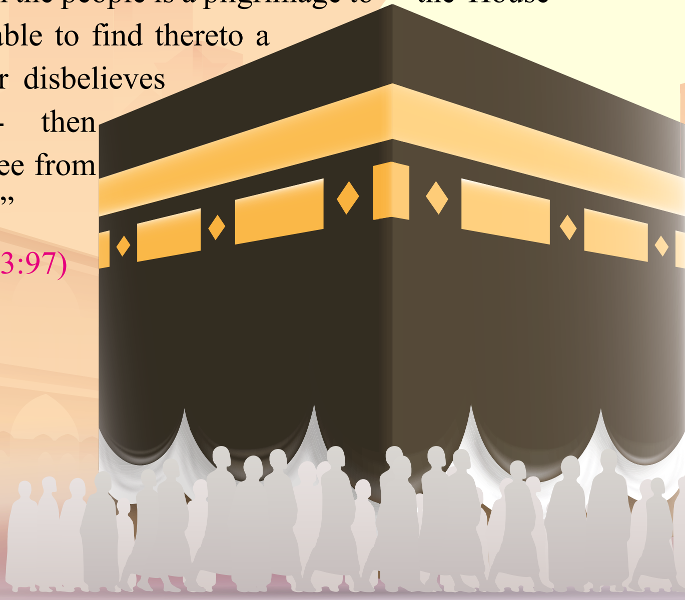
Ḥajj is the fourth pillar of Islam. It is obligatory (fard) upon every Muslim who is eligible and capable, both physically and financially, to perform it once in their lifetime.

Allah SWT said:

فِيْهِ اٰيٰتٌ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ وَ مَنْ دَخَلَهٗ كَانَ اٰمِنًا
ؕ وَ لِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ
وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِىٌّ عَنِ الْعٰلَمِيْنَ ۔ ٧٩

"In it are clear signs [such as] the standing place of Abraham. And whoever enters it [i.e., the Ḥaram] shall be safe. And [due] to Allāh from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves [i.e., refuses] - then indeed, Allāh is free from need of the worlds"

(Surah Al-'Imran, 3:97)



Conditions for Hajj to be Obligatory

1. Being a Muslim,
2. Having reached puberty (baligh)
3. Being sane (having sound intellect)
4. Being free (not enslaved)
5. Having the financial and physical ability (capable)

Hajj becomes obligatory upon a person who possesses sufficient wealth to cover the reasonable travel expenses to and from Makkah, excluding the necessary expenses of their family until they return from Hajj.

According to both madhāhib, once these conditions are met, Ḥajj must be performed without delay. It is not permissible to postpone the obligation unnecessarily.

Fard (Obligatory) Acts of Hajj

There are three obligatory acts of Hajj:

1. Entering into Ihram
2. Standing at Arafah (Wuquf at the plain of Arafah)
3. Tawaf al-Ziyarah (the essential Tawaf performed during Hajj)

Six Wajib (Necessary) Acts of Hajj

1. Performing Sa'i (walking seven times) between the hills of Safā and Marwah.

2. Standing even for a moment at Muzdalifah on the 9th of Dhul-Hijjah, from dawn (Subh-e-Sadiq) until sunrise.

3. Throwing stones at the three Jamaraat (pillars representing Satan) in Mina.

4. Offering a sacrifice (dam) for those performing Hajj al-Tamattu' and Qirān as gratitude for completing Hajj.

5. Shaving or trimming the hair before exiting the state of Ihram.

6. Performing Tawaf al-Wadāʿ (Farewell Tawaf) for those coming from outside Makkah before leaving.

Besides these, there are many other Sunnah and mustahabb (recommended) acts in Hajj.

Umrah

Performing Umrah once in a lifetime is a highly recommended Sunnah (Sunnah Mu'akkadah). While the Ḥanafīs consider it wājib (obligatory), the Ḥanbalīs and Shāfiʿīs view it as a strongly emphasized Sunnah — one is rewarded for doing it, but not sinful for missing it. It is discouraged (makrūh) to perform Umrah during the specific days designated for Hajj (8th to 12th of Dhul-Ḥijjah), as those days are meant exclusively for Hajj rituals. However, Umrah can be performed at any other time of the year, and it is especially virtuous during Ramadan, as mentioned in authentic hadiths: "Umrah during Ramadan is equal to Hajj in reward." The month of Shawwāl is also considered a blessed time for Umrah. Performing multiple Umrahs in one trip is permitted. However, if Hajj is obligatory on a person, it is inappropriate to neglect Hajj and repeatedly perform Umrah instead. A hundred Umrahs cannot replace one obligatory Hajj, nor does performing Umrah make Hajj obligatory.

Fard (Obligatory Acts) of Umrah

1. Entering into Ihrām – with the proper intention and saying the Talbiyah.
2. Performing Ṭawāf – seven circuits around the Kaʿbah.

Wajib (Necessary Acts) of Umrah

1. Saʿy – walking seven times between the hills of Ṣafā and Marwah.
2. Halq or Qasr – shaving or trimming the hair (men), or cutting a small portion of hair (women).

Hajj & Umarah Training

Zakah

Zakāh is a compulsory form of charity in Islam. Every free, adult Muslim who possesses wealth above the niṣāb threshold (the minimum amount set by Islamic law) for a complete lunar (Hijrī) year must give a fixed portion of that wealth (usually 2.5%) to the poor and needy. Zakāh is both a pillar of Islam and a means of purification for one's wealth.

Allah says: "Establish prayer, give Zakāh, and lend to Allah a good loan. Whatever good you send forth for yourselves, you will find it with Allah, better and greater in reward."
(Sūrah al-Muzzammil, 20)

Conditions for Zakah to be Obligatory

1. Being a Muslim
2. Ownership of niṣāb – The person must own wealth equal to or exceeding the niṣāb limit.
3. Passage of one lunar year – The niṣāb amount must remain in ownership for a full Hijrī year.
4. Being free (not a slave)
5. Being an adult (bāligh)
6. Being sane (ʿāqil)
7. Wealth must be free from debt – If the person's wealth is significantly reduced by debt, Zakāh is not obligatory.
8. The wealth must be capable of growth – Such as cash, trade goods, gold, silver, livestock, crops, etc.

Zakāh becomes obligatory on any Muslim who, after meeting their annual basic needs, possesses wealth equal to or greater than either:
-7.5 tolas of gold (approx. 87.48 grams), or
-52.5 tolas of silver (approx. 612.36 grams),
or their equivalent in cash or assets, and this wealth remains with them for one full lunar (Hijri) year.
The rate of Zakāh is:
-2.5% of total zakātable wealth.
-That equals $25 per 1,000 USD, or $2,500 per 100,000 USD.

Zakah Distribution Categories

Allah has defined eight eligible categories for Zakāh in the Qur’an (Surah at-Tawbah 9:60):
"Zakāh is only for: the poor, the needy, those employed to collect it, those whose hearts are to be reconciled, freeing slaves, those in debt, in the cause of Allah, and for the stranded traveler. This is an obligation from Allah. And Allah is All-Knowing, All-Wise."
These 8 categories are:
1. Al-Fuqarā ̓ – The extremely poor who have nothing.
2. Al-Masākīn – The needy who have something but not enough.
3. Zakāh administrators – Those employed to collect/distribute Zakāh.
4. Slaves and captives – For freeing Muslim slaves (includes:
-Contracted slaves buying their freedom.
-Purchasing slaves to free them.
-Ransom for Muslim captives, or kidnapping ransom if no other option.)
5. Debtors – Those burdened with debts for halal needs and cannot repay.
6. In the cause of Allah – Includes jihad and Islamic daʿwah and educational efforts.
7. Wayfarers – Travelers who are stranded or in need away from home.
8. Those whose hearts are to be reconciled – New Muslims or those who may support Islam if helped.

Definition and Ruling of Sadaqat al-Fitr (Fitrah)

Ṣadaqat al-Fiṭr is a wājib (obligatory) charity that becomes due on every Muslim who possesses the minimum nisāb (amount of surplus wealth) at the time of Fajr (true dawn) on the day of Eid al-Fiṭr. According to both the Shāfiʿī and Ḥanbalī schools, this obligation applies even to children and dependents, and the guardian is responsible for paying it on their behalf.

The required wealth is that which exceeds one’s basic needs, such as essential furniture, clothing, living residence, tools of trade, and transportation. However, luxury items and unused properties (like a vacant house that doesn’t generate livelihood) are included when determining if a person owns surplus wealth equal to or above the nisāb.

According to the Prophetic narrations, the amount to be given is based on staple food items. The five food items explicitly mentioned are:

1. Barley
2. Dates
3. Dry Cheese
4. Raisins
5. Wheat

For barley, dates, cheese, and raisins, the amount is 1 ṣāʿ (approx. 3.325 kg).

For wheat, it is ½ ṣāʿ (approx. 1.662 kg).

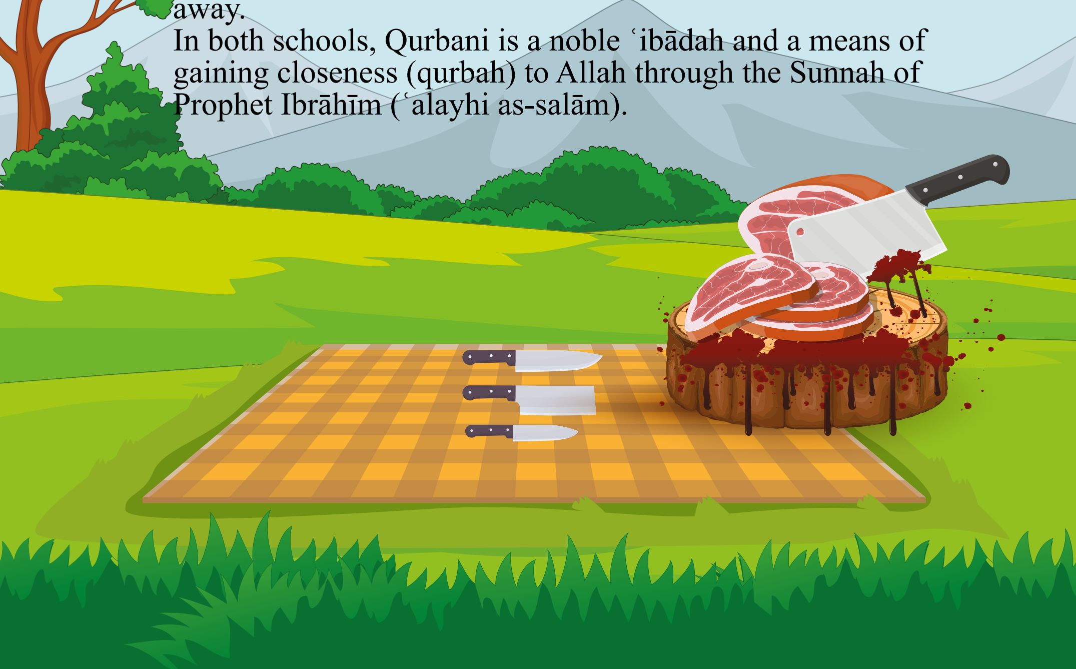
Qurbani

In both the Shāfiʿī and Ḥanbalī madhhabs, Qurbani (known as Udḥiyah in Arabic) is a highly emphasized Sunnah Muʾakkadah. It is not farḍ, but strongly encouraged for every financially able Muslim. The Shāfiʿīs consider neglecting it without excuse as makrūh, while the Ḥanbalīs view it as makrūh taḥrīman (close to sinful). One must own wealth beyond basic needs on the 10th of Dhū al-Ḥijjah to qualify; although zakāt-level niṣāb is not required, it's often used as a guideline.

The time for Udḥiyah starts after the Eid prayer on the 10th and ends at sunset on the 13th. Valid animals include camels, cows, goats, or sheep, each meeting minimum age and health requirements. A sheep or goat is for one person; a cow or camel may be shared by up to seven. The meat should ideally be divided into three parts—for personal use, gifting, and charity. Selling any part, including the hide, is prohibited.

Shāfiʿīs allow combining Udḥiyah with another ʿibādah like ʿAqīqah using one animal; Ḥanbalīs do not. Avoiding hair and nail trimming from 1st Dhū al-Ḥijjah is Sunnah in the Shāfiʿī view, but wājib in the Ḥanbalī view. If missed, Shāfiʿīs recommend giving the value in charity; Ḥanbalīs allow a late sacrifice with all meat given away.

In both schools, Qurbani is a noble ʿibādah and a means of gaining closeness (qurbah) to Allah through the Sunnah of Prophet Ibrāhīm (ʿalayhi as-salām).

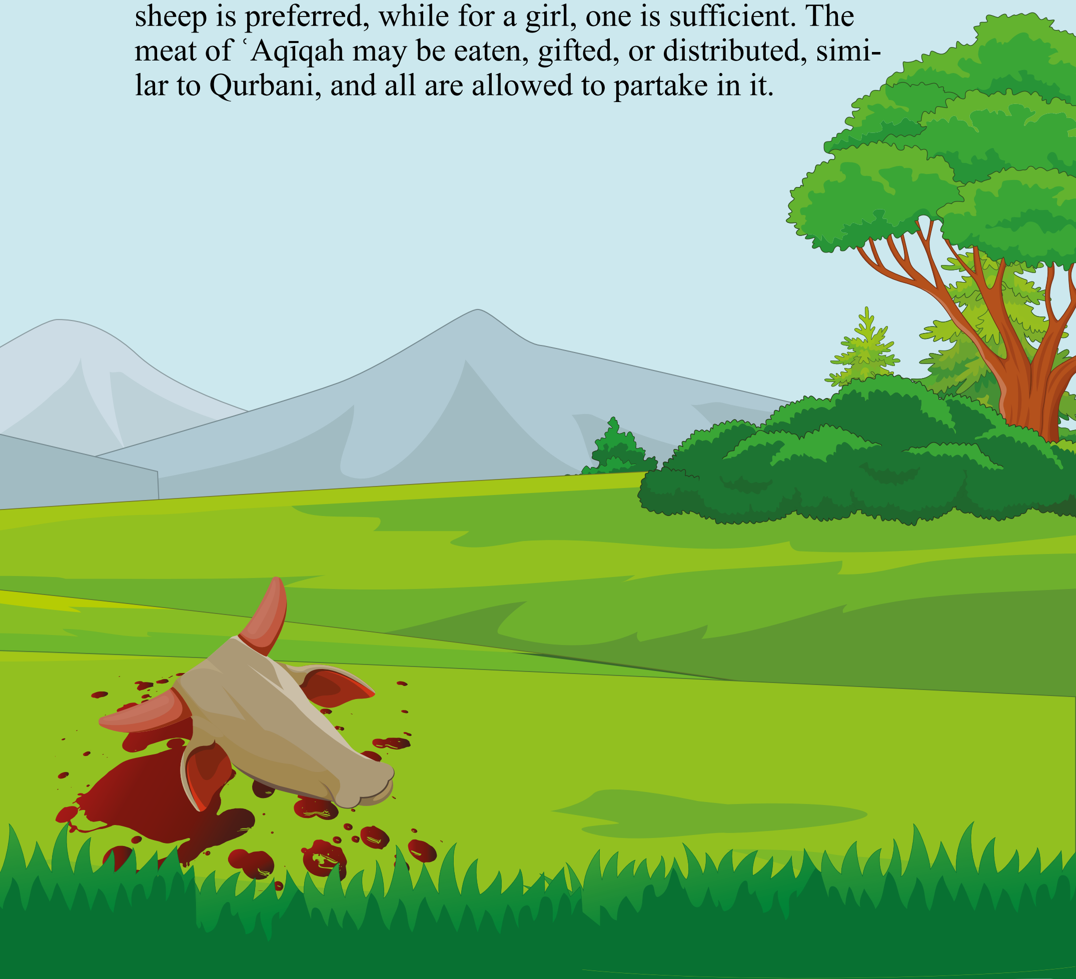


Qurbani (Udhiyah) Rulings:

According to both the Shāfiʿī and Ḥanbalī schools, Qurbani is a Sunnah Muʾakkadah for those who are financially able. A goat, sheep, or ram can be offered by one person, while a cow, buffalo, or camel may be shared by up to seven individuals. The required minimum age is: camel – 5 years, cow or buffalo – 2 years, goat or sheep – 1 year. However, a sheep or ram that is at least 6 months old and appears like a one-year-old in strength and size is permissible in both madhhabs.

Aqiqah Rulings

In both the Shāfiʿī and Ḥanbalī madhhabs, ʿAqīqah is a recommended Sunnah. It is best to offer it on the 7th day after the child's birth. For a boy, sacrificing two goats or sheep is preferred, while for a girl, one is sufficient. The meat of ʿAqīqah may be eaten, gifted, or distributed, similar to Qurbani, and all are allowed to partake in it.



Mahram

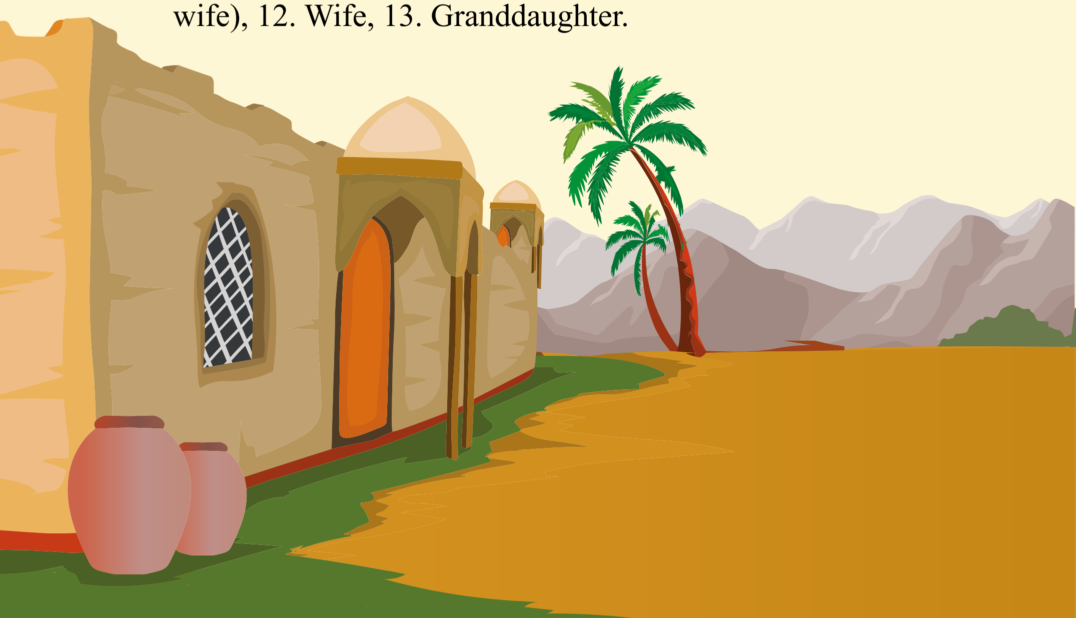
In Islamic Sharīʿah, it is obligatory (farḍ) for both men and women to observe ḥijāb (proper covering) in front of non-maḥrams (those to whom marriage is permissible). Only those individuals with whom lawful and regular interaction is permitted are called maḥrams. Interaction beyond limits with ghayr maḥram (non-maḥram) is ḥarām, and maintaining proper boundaries and covering is wājib.

A woman's mahrams include

1. Husband, 2. Father, 3. Paternal grandfather, 4. Maternal grandfather, 5. Paternal uncle, 6. Brother, 7. Nephew (brother's son), 8. Nephew (sister's son), 9. Son, 10. Father-in-law, 11. Maternal uncle, 12. Grandson (son's or daughter's son), 13. Son-in-law (daughter's husband).

A man's mahrams include

1. Mother, 2. Daughter, 3. Sister, 4. Paternal aunt, 5. Maternal aunt, 6. Niece (brother's daughter), 7. Niece (sister's daughter), 8. Mother-in-law, 9. Paternal grandmother, 10. Maternal grandmother, 11. Daughter-in-law (son's wife), 12. Wife, 13. Granddaughter.



Question and Answer on Seerah

Question 1: What is the name of our Prophet?
Answer: Prophet Muhammad (PBUH).

Question 2: When and where was our Prophet born?
Answer: He was born in the city of Makkah in the year 570 CE, in the month of Rabi' al-Awwal, on a Monday.

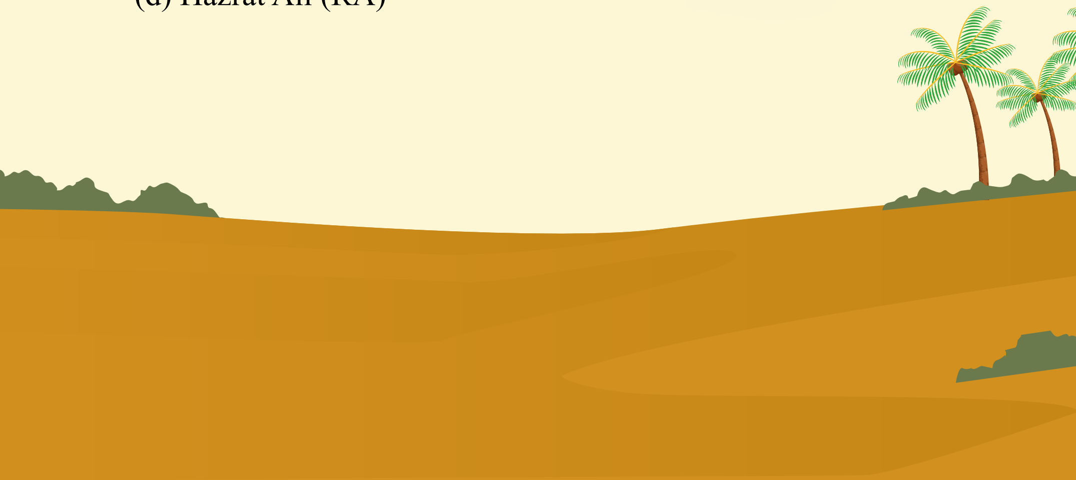
Question 3: What are the names of the Prophet’s father, mother, grandfather, and uncle?
Answer: His father’s name was Abdullah, mother’s name was Amina, grandfather’s name was Abdul Muttalib, and uncle’s name was Abu Talib.

Question 4: At what age did the Prophet receive prophethood?
Answer: The Prophet received prophethood at the age of 40.

Question 5: How many wives and children did the Prophet have?
Answer: The Prophet had 11 wives, 4 daughters, and 3 to 5 sons.

Question 6: When did the Prophet pass away?
Answer: On Monday, 12th Rabi’ al-Awwal, 11 Hijri, in the afternoon.

Question 7: What are the names of the four rightly guided Caliphs?
Answer:
(a) Hazrat Abu Bakr (RA)
(b) Hazrat Umar (RA)
(c) Hazrat Uthman (RA)
(d) Hazrat Ali (RA)



The Fundamental Branches of Islam According to Hanbali and Shafi'i Schools

1. Aqīdah (Creed/Faith):

Both madhhabs agree that correct belief in the oneness of Allah (Tawḥīd), His angels, revealed scriptures, prophets, the Day of Judgment, and divine decree (Qadar) is essential. Aqīdah forms the foundation of a Muslim's faith.

2. Ibādah (Worship):

This includes all acts of worship such as the five daily prayers (Ṣalāh), fasting in Ramadan (Ṣawm), obligatory charity (Zakāt), pilgrimage (Ḥajj), and other devotional acts like Qurbānī. Both schools have detailed fiqh rulings on these obligations.

3. Akhlaq (Ethics and Morality):

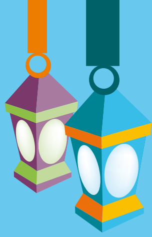
Good character and manners are vital. Both madhhabs stress the importance of honesty, patience, humility, and avoiding sins. Akhlaq complements worship and belief in practicing Islam properly.

4. Fiqh (Jurisprudence and Practical Law):

Both schools offer extensive guidance on the lawful (ḥalāl) and unlawful (ḥarām) in personal, social, and economic life. This includes rules for marriage, contracts, transactions, judicial matters, and penal laws.

5. Sīrah (Prophetic Biography):

The life and example of Prophet Muhammad (peace be upon him) serve as a practical model for belief and practice. Both madhhabs emphasize following his Sunnah in theology, worship, ethics, and law.



Selected Duas from the Quran and Sunnah

Narrated from Abu Hurairah (RA), the Messenger of Allah (peace and blessings be upon him) said: “The supplication of every one of you will be granted if he does not hasten and say, ‘I have supplicated but it has not been granted.’” (Bukhari, Hadith No. 6340)

One of the conditions for the acceptance of supplication is to avoid consuming haram (forbidden) food, clothing, drink, etc. Because no matter how much one prays while involved in unlawful earnings, the supplication will not be accepted by Allah.

The Prophet (ﷺ) said: “Nothing can change the decree of Allah except supplication.” (Tirmidhi, Hadith No. 2139)

A person who loses hope in their supplication will also not have their prayer accepted. Abu Hurairah (RA) narrated that the Prophet (ﷺ) said: “The supplication of every one of you is granted, unless he hastens and says, ‘I prayed but my supplication was not accepted.’” (Bukhari: 6340) Therefore, the Prophet (ﷺ) advised to maintain trust in Allah after making supplication, believing that Allah will surely accept it.

Concentration during Supplication:
When praying to Allah, one must pray with full attention because Allah does not accept the supplication of a distracted or careless heart. Regarding this, the Prophet (ﷺ) said: “Pray to Allah with full confidence that your prayer will be accepted. Know that Allah does not accept the supplication of an inattentive or lazy heart.” (Tirmidhi: 3479)

1

رَبَّنَآ اٰتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْاٰخِرَةِ حَسَنَةً وَّقِنَا
عَذَابَ النَّارِ

Rabbana atina fid-dunya hasanatan wa fil-akhirati hasanatan waqina ‘adhaban-nar

“Our Lord! Give us good in this world and good in the Hereafter, and protect us from the punishment of the Fire.”
— (Surah Al-Baqarah, 2:201)

2

رَبَّنَا لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ رَبَّنَا وَ لَا
تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ
قَبْلِنَا ۚ رَبَّنَا وَ لَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَ اعْفُ
عَنَّا ۗ وَ اغْفِرْ لَنَا ۗ وَ ارْحَمْنَا ۗ اَنْتَ مَوْلٰىنَا فَانْصُرْنَا
عَلَى الْقَوْمِ الْكٰفِرِيْنَ

Rabbana la tu’akhidhna in nasina aw akhta’na, Rabbana wa la tahmil ‘alayna isran kama hamaltahu ‘alal-ladhina min qablina, Rabbana wa la tuhammilna ma la taqata lana bihi, wa’fu ‘anna waghfir lana warhamna, anta mawlana fansurna ‘alal-qawmil kafirin.

“Our Lord! Do not impose blame upon us if we forget or make a mistake. Our Lord! And do not burden us with a burden like that which You imposed on those before us. Our Lord! And do not burden us with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people.”
— (Surah Al-Baqarah, 2:286)

3

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِن
لَّدُنْكَ رَحْمَةً ۚ إِنَّكَ أَنْتَ الْوَهَّابُ

Rabbana la tuzigh quloobana ba’da idh hadaytana wa hab lana milladunka rahmatan innaka antal-Wahhab.

“Our Lord! Let not our hearts deviate after You have guided us, and grant us mercy from Yourself. Indeed, You are the Bestower.” -(Surah Ali Imran, 3:8)

4

رَبَّنَا ظَلَمْنَآ أَنْفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا
لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ

Rabbana zalamna anfusana wa illam taghfir lana watarhamna lanakoonanna minal khasireen.

“Our Lord! We have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.” — (Surah Al-A’raf, 7:23)

5

رَبِّ اجْعَلْنِىْ مُقِيْمَ الصَّلٰوةِ وَمِنْ ذُرِّيَّتِىْ ۚ رَبَّنَا
وَتَقَبَّلْ دُعَآءِ

Rabbij 'alni muqimas-salati wa min zurriyyati rabbana wa taqabbal du’a.

“My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.” — (Surah Ibrahim, 14:40)

6

رَبِّ اشْرَحْ لِيْ صَدْرِيْ وَيَسِّرْ لِيْ أَمْرِيْ وَاحْلُلْ
عُقْدَةً مِّنْ لِّسَانِيْ يَفْقَهُوْا قَوْلِيْ

Rabbish rahli sadri wa yassir li amri, Wahlul ‘uqdatam mil lisanilisani yafqahu qawli.

“My Lord, expand for me my breast [with assurance] and ease for me my task. And untie the knot from my tongue that they may understand my speech.”
— (Surah Taha, 20:25-28)

7

رَبِّ زِدْنِىْ عِلْمًا

Rabbi zidni ‘ilma

“My Lord, increase me in knowledge.” -(Surah Taha, 20:114)

8

رَبَّنَا هَبْ لَنَا مِنْ أَزْوٰجِنَا وَذُرِّيّٰتِنَا قُرَّةَ أَعْيُنٍ
وَاجْعَلْنَا لِلْمُتَّقِيْنَ إِمَامًا

Rabbana hablana min azwajina wa dhurriyyatina qurrata a‘yunin waj‘alna lil-muttaqina imama

“Our Lord! Grant us from our spouses and offspring comfort to our eyes, and make us leaders for the righteous.”
— (Surah Al-Furqan, 25:74)

9

رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْإِيْمَانِ وَلَا تَجْعَلْ
فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ آمَنُوْا رَبَّنَا إِنَّكَ رَءُوْفٌ رَّحِيْمٌ

Rabbana ighfir lana wa li-ikhwanina alladhīna sabaqūna bil-īmān, wa lā taj‘al fī qulūbinā ghillal lilladhīna āmanū. Rabbana innaka ra’ūfur rahīm

Our Lord! Forgive us and our brothers who preceded us in faith, and do not place in our hearts any resentment toward those who have believed. Our Lord, indeed You are Kind and Merciful. -(Surah Al-Hashr, 59:10)

10

رَّبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِمِيْنَ

Rabbi ighfir warham wa anta khayru ar-rāḥimīn

“My Lord, forgive and have mercy, and You are the best of those who show mercy.”

— (Surah Al-Mu’minun, 23:118)

11

اَللّٰهمَّ إِنِّيْ ظَلَمْتُ نَفْسِيْ ظُلْمًا كَثِيْرًا، وَلَا يَغْفِرُ
الذُّنُوْبَ إِلَّا أَنْتَ، فَاغْفِر لِيْ مَغْفِرَةً مِّنْ عِنْدِكَ،
وَارْحَمْنِيْ، إِنَّكَ أَنْتَ الْغَفُوْرُ الرَّحِيْمُ

Allahumma inni ẓalamtu nafsi ẓulman kathīran, wa lā yaghfiru adh-dhunūba illā anta, faghfir lī maghfiratan min ‘indika, warḥamnī, innaka anta al-Ghafūru ar-Raḥīm.

“O Allah! I have greatly wronged myself, and none forgives sins except You. So forgive me with a forgiveness from You, and have mercy on me. Indeed, You are the Most Forgiving, Most Merciful.”

12

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ الْهُدٰى ، وَالتُّقٰى ، وَالْعَفَافَ ، وَالْغِنٰى

Allāhumma innī as’alukal-hudā, wat-tuqā, wal-ʿafāfa, wal-ghinā.

"O Allah! I ask You for guidance, piety (God-consciousness), chastity (purity), and sufficiency (freedom from need of others)."

13

اَللّٰهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّيْ

Allāhumma innaka ‘afuwwun tuḥibbul-‘afwa, fa‘fu ‘annī.

“O Allah! the Most Forgiving, and You love forgiveness; so forgive me.”

14

اَللّٰهُمَّ اغْفِرْ لِيْ ، وَارْحَمْنِيْ ، وَاهْدِنِيْ ، وَعَافِنِيْ ، وَارْزُقْنِيْ

Allahummaghfir li, warhamni, wahdini, wa'afini, warzuqni.

“O Allah! Forgive me, have mercy on me, guide me, grant me well-being, and provide for me.”

15

اَللّٰهُمَّ إِنِّيْ أَسْأَلُكَ عِلْمًا نَافِعًا , وَ رِزْقًا طَيِّبًا
, وَ عَمَلًا مُتَقَبَّلًا

Allahumma inni as’aluka ‘ilman nāfi‘an, wa rizqan ṭayyiban, wa ‘amalan mutaqabbalan.

“O Allah! I ask You for beneficial knowledge, good (pure) provision, and accepted deeds.”

16

اَللّٰهُمَّ حَاسِبْنِىْ حِسَابًا يَّسِيْرًا

Allahumma hasibni hisaban yāsirā.

“O Allah! Make my reckoning (account) easy.”

17

اَللّٰهُمَّ اكْفِنِيْ بِحَلَالِكَ عَنْ حَرَامِكَ، وَاغْنِنِيْ بِفَضْلِكَ
عَمَّنْ سِوَاكَ

Allahummakfini bihalālika ‘an ḥarāmika, wa aghnini bifadlika amman siwāka.

“O Allah! Suffice me with Your lawful (blessings) against Your forbidden (things), and enrich me, by Your grace, from needing anyone besides You.”

18

اَللَّهُمَّ ارْزُقْنِيْ شَهَادَةً فِيْ سَبِيْلِكَ وَاجْعَلْ مَوْتِيْ فِيْ
بَلَدِ رَسُوْلِكَ

Allahummar zuknī shahādata fī sabīlika, waj'al mawti fī balādi rasūlik.

“O Allah! Grant me the death of martyrdom in Your cause, and let me die in the city of Your Messenger.”

19

اَللّٰهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَ غَائِبِنَا وَصَغِيْرِنَا
وَكَبِيْرِنَا وَذَكَرِنَا وَاُنْثٰنَا اَللّٰهُمَّ مَنْ اَحْيَيْتَهٗ مِنَّا فَاَحْيِهٖ
عَلٰى الْاِسْلَامِ وَمَنْ تَوَفَّيْتَهٗ مِنَّا فَتَوَفَّهٗ عَلٰى الْاِيْمَانِ

Allahummaghfir lihayyina wa mayyitina wa shahidina wa gha’ibina wa saghirina wa kabirina wa dhakarina wa unthana.
Allahumma man ahyaytahu minna fa-ahyihi ‘alal-Islam, wa man tawaffaytahu minna fatawaffahu ‘alal-īmān.

“O Allah! Forgive our living and our dead, those present and those absent, the young and the old, the male and the female.
O Allah! Whomever You keep alive from among us, keep him alive upon Islam, and whomever You cause to die from among us, cause him to die upon faith (Īmān).”

20

يَا مُقَلِّبَ الْقُلُوْبِ ثَبِّتْ قَلْبِيْ عَلٰى دِيْنِك

Yā Muqallibal Qulūb, Thabbit Qalbī ‘alā Dīnik.

“O Turner of the hearts, make my heart steadfast upon Your religion.”

21

يَا مُصَرِّفَ الْقُلُوْبِ صَرِّفْ قُلُوْبَنَا عَلٰى طَاعَتِكَ

Yā Muṣarrifal Qulūb, Ṣarrif Qulūbanā ‘alā Ṭā‘atik.

“O Controller of the hearts, direct our hearts toward Your obedience.”

22

يَا اَوَّلَ الْاَوَّلِيْنَ وَيَا آخِرَ الْآخِرِيْنَ وَيَا ذَا الْقُوَّةِ الْمَتِيْنِ
وَيَا اَرْحَمَ الْمَسَاكِيْنَ وَيَا أَرْحَمَ الرَّاحِمِينَ

Yā Awwalal Awwalīn, wa Yā Ākhiral Ākhirīn, wa Yā Dhal Quwwatil Matīn, wa Yā Arḥamal Māsakīn, wa Yā Arḥamar Raḥīmīn.

“O Allah! You are the Only First. O Allah! You are the Only Last. O Allah! You are the Only Strong. O Allah! You are the Only Merciful to the poor. O Allah! You are the Only Most Merciful.”

23

يَا حَيُّ يَا قَيُّوْمُ بِرَحْمَتِكَ أَسْتَغِيْثُ

Yā Ḥayyū Yā Qayyūm, biraḥmatika astaghīth.

“O Ever-Living, O Sustainer! In Your mercy, I seek help from You.”

Daily Sunnah Practices

Supplications for eating

1. Before starting to eat:

بِسْمِ اللهِ

(Tirmidhi: 1858)

Meaning: “In the name of Allah, I begin eating.”

2. If you forget to say بِسْمِ اللهِ

بِسْمِ اللهِ أَوَّلَهُ وَآخِرَهُ

(Abu Dawood: 3767)

Meaning: "In the name of Allah, at its beginning and at its end".

3. After finishing the meal:

اَلْحَمْدُلِلّٰهِ الَّذِيْ أَطْعَمَنِيْ هٰذَا، وَرَزَقَنِيْهِ، مِنْ غَيْرِ حَوْلٍ
مِّنِّيْ وَلَا قُوَّةٍ

Meaning: “All praise is for Allah who fed me this and provided it to me without any power or might from myself.”(Abu Dawood: 4023)

4. After drinking milk:

اَللّٰهُـمَّ بارِكْ لَنَا فِيْهِ وَزِدْنَا مِنْهُ

(Tirmidhi: 3455)

Meaning: “O Allah! Bless it for us and give us more of it.”

5. Dua after eating at someone’s invitation:

اَللّٰهُمَّ اَطْعِمْ مَنْ اَطْعَمَنِىْ وَاسْقِ مَنْ سَقَانِىْ

(Muslim: 5483)

Meaning: “O Allah!Feed him who fed me and give drink to him who has given me drink.”

Additional Dua from a hadith related to hospitality: The Prophet ﷺ visited Saad ibn Ubadah (RA). Saad served him bread and olive oil. After eating, the Prophet ﷺ said:

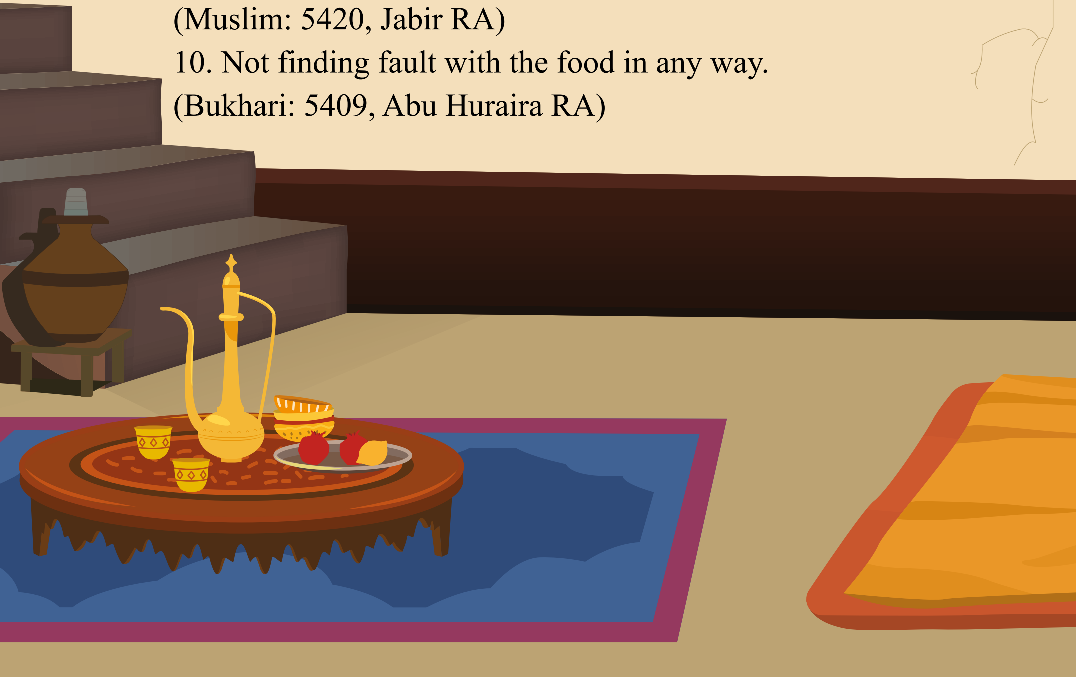
أَكَلَ طَعَامَكُمُ الْأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلَائِكَةُ،
وَأَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ

Akala ṭa‘āmakumul abraru, wa ṣallat ‘alaikumul
malā’ikah, wa aftara ‘indakumus ṣā’imūn.’

“May the righteous eat your food, the angels pray for you, and the fasting break their fast at your home.”
— (Abu Dawood)

Sunnah and Etiquettes of Eating

1. Spreading a cloth or mat (Dastarkhwan) before eating. (Bukhari: 5415, Anas RA)
2. Washing hands up to the wrists before eating. (Tirmidhi: 1846, Salman RA)
3. Saying the dua before eating. (Tirmidhi: 1858, Aisha RA)
4. Sitting according to the Sunnah way — either with one knee raised or sitting like the tashahhud posture. (Fathul Bari: 9/542)
5. Eating with the right hand. (Bukhari: 5376, Umar ibn Abi Salamah RA)
6. Eating from what is directly in front of oneself. (Bukhari: 5376, Umar ibn Abi Salamah RA)
7. Eating with three fingers (especially for bread). (Muslim: 5417, Ka'b ibn Malik RA)
8. If a morsel falls, picking it up and eating it. (Muslim: 5421, Jabir RA)
9. Licking the fingers and the plate after eating. (Muslim: 5420, Jabir RA)
10. Not finding fault with the food in any way. (Bukhari: 5409, Abu Huraira RA)



Supplications for Sleeping

1. Dua before sleeping:

اَللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَأَحْيَا

(Bukhari: 6314)

Allahumma bismika amootu wa ahya.

"O Allah! In Your name I die and I live."

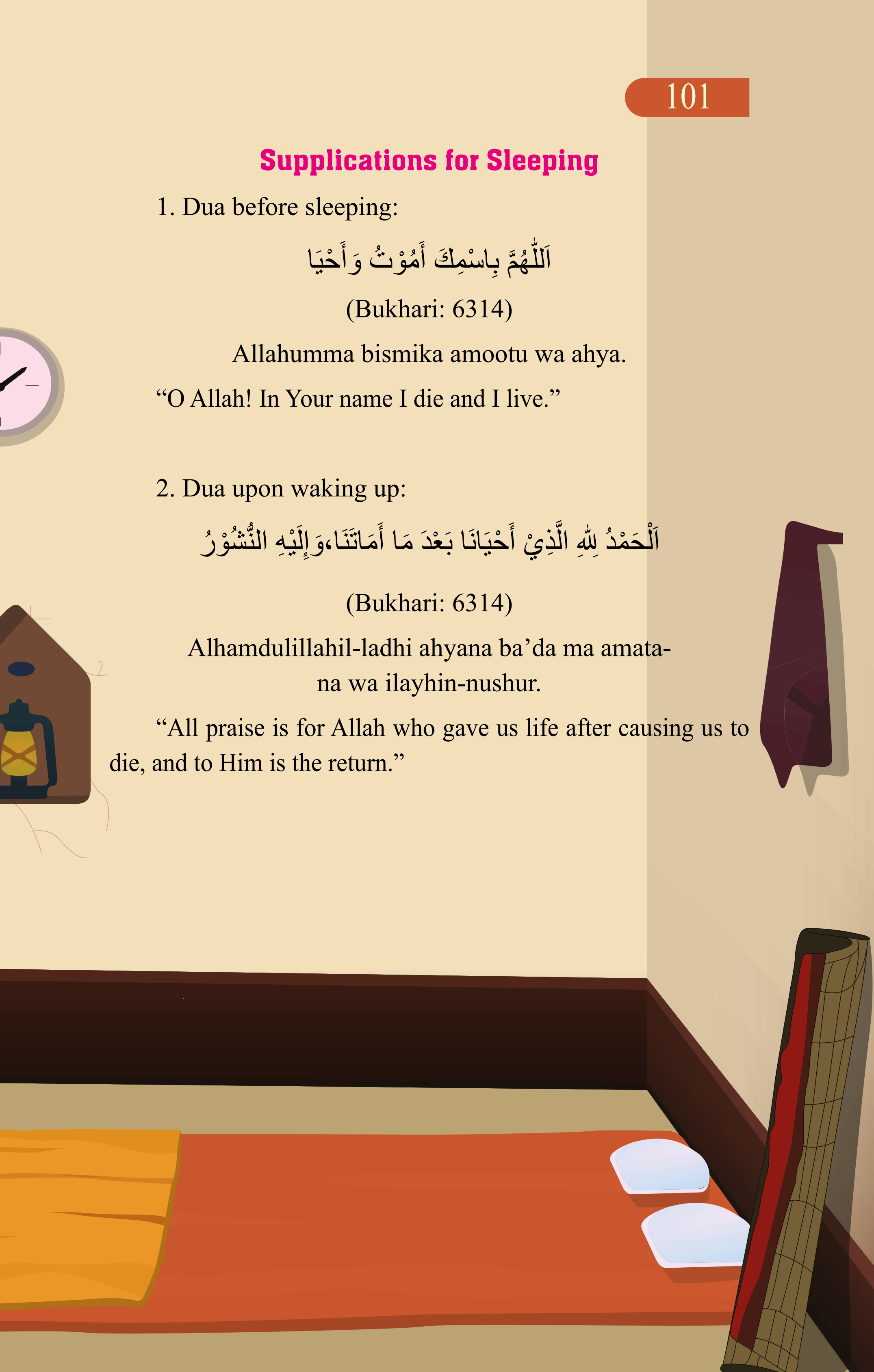
2. Dua upon waking up:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ أَحْيَانَا بَعْدَ مَا أَمَاتَنَا، وَإِلَيْهِ النُّشُوْرُ

(Bukhari: 6314)

Alhamdulillahil-ladhi ahyana ba'da ma amatana wa ilayhin-nushur.

"All praise is for Allah who gave us life after causing us to die, and to Him is the return."



Sunnah and Etiquettes of Sleeping

1. Trying to sleep early after the ‘Isha prayer and avoiding unnecessary worldly talk.
(Bukhari: 6311, Bara’ ibn ‘Azib RA)

2. Changing clothes before sleeping.
(Subul al-Huda wa al-Rashad: 7/359, Ibn ‘Abbas RA)

3. Performing wudu (ablution) before going to sleep.
(Bukhari: 599, Abu Barzah RA)

4. Dusting the bed three times before sleeping.
(Bukhari: 7393, Abu Hurairah RA)

5. Reciting Istighfar (seeking forgiveness) three times.
(Tirmidhi: 3397, Abu Sa‘id RA)

6. Reciting the Tasbih of Fatimah:
– Subhanallah 33 times
– Alhamdulillah 33 times
– Allahu Akbar 34 times
(Bukhari: 5361, ‘Ali RA)

7. Reciting Surah Ikhlas, Falaq, and Nas before sleeping.
(Bukhari: 5017, A’ishah RA)

8. Lying on the right side facing the Qiblah, placing the hand under the cheek.
(Bukhari: 6315, Bara’ RA)

9. Avoiding sleeping on the stomach.
(Tirmidhi: 2768, Abu Hurairah RA)

10. Reciting the following du‘a before sleeping:
اللّٰهُمَّ بِاسْمِكَ أَمُوْتُ وَ أَحْيَا
Allahumma bismika amutu wa ahya
"O Allah, in Your name I die and I live."
(Bukhari: 6314)

Sunnah Practices after Waking From Sleep

1. Rubbing the face and eyes with both hands after waking. (Bukhari: 183)

2.Reciting the supplication upon waking

As narrated by Hudhayfah (may Allah be pleased with him), when the Messenger of Allah (peace and blessings be upon him) woke up from sleep, he would recite this du‘a:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ

"Alhamdu lillahil-ladhi ahyana ba’da ma amatana wa ilayhin-nushoor."

Translation: "All praise is due to Allah, Who has given us life after causing us to die, and to Him is the resurrection." (Bukhari: 6324)

3. Using the Miswak.(Bukhari: 245)

Dua for Drinking Water

After drinking water, say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ سَقَانَا مَاءً عَذْبًا فُرَاتًا بِرَحْمَتِهِ، وَلَمْ
يَجْعَلْهُ مِلْحًا أُجَاجًا بِذُنُوبِنَا

Alhamdu lillahil-lazi saqana ma'an 'adhban furatan birahmatihi walam yaj'alhu milhan ujajan bidhunubina.

Meaning: All praise is due to Allah who gave us fresh, sweet, and pure water by His mercy and did not make it salty or bitter because of our sins.
(Source: Tabarani, Hilyat al-Awliya 8/137)

Sunnah of Drinking Water

1. Drink water with the right hand. (Muslim: 5384, Ibn Umar RA)
2. Drink water while sitting. (Tirmidhi: 1879, Anas RA)
3. Look at the water (take it consciously) while drinking. (Abu Dawood: 3819, Ibn Abbas RA, Bazlul Majhud 11/450)
4. Say Bismillah before drinking water. (Tirmidhi: 1885, Ibn Abbas RA)
5. Drink water in three sips. (Muslim: 5405, Anas RA)
6. After drinking, say Alhamdulillah (All praise is for Allah). (Tirmidhi: 1885)

Duas for the Mosque

1. Dua before entering the mosque:

اَللّٰهُمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Pronunciation: Allahummaftah li abwaba rahmatika.

Meaning: O Allah! Open the doors of Your mercy for me. (Source: Muslim: 1685)

2. Dua when leaving the mosque:

اَللّٰهُمَّ اِنِّىْ أَسْأَلُكَ مِنْ فَضْلِكَ

Pronunciation: Allahumma inni as’aluka min fadlika.

Meaning: O Allah! I ask You for Your bounty.(Source: Muslim: 1685)

Sunna and Etiquettes for Entering the Mosque

1. First remove the left shoe, then the right shoe. (Bukhari: 426, Abu Huraira RA)

2. Enter the mosque with the right foot first. (Bukhari: 426, Aisha RA)

3. Say Bismillah (In the name of Allah) before entering. (Ibn Majah: 771, Fatima RA)

4. Recite Salawat (Durood Sharif):

اَلصَّلَاةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

(Tirmidhi: 314, Fatima RA)

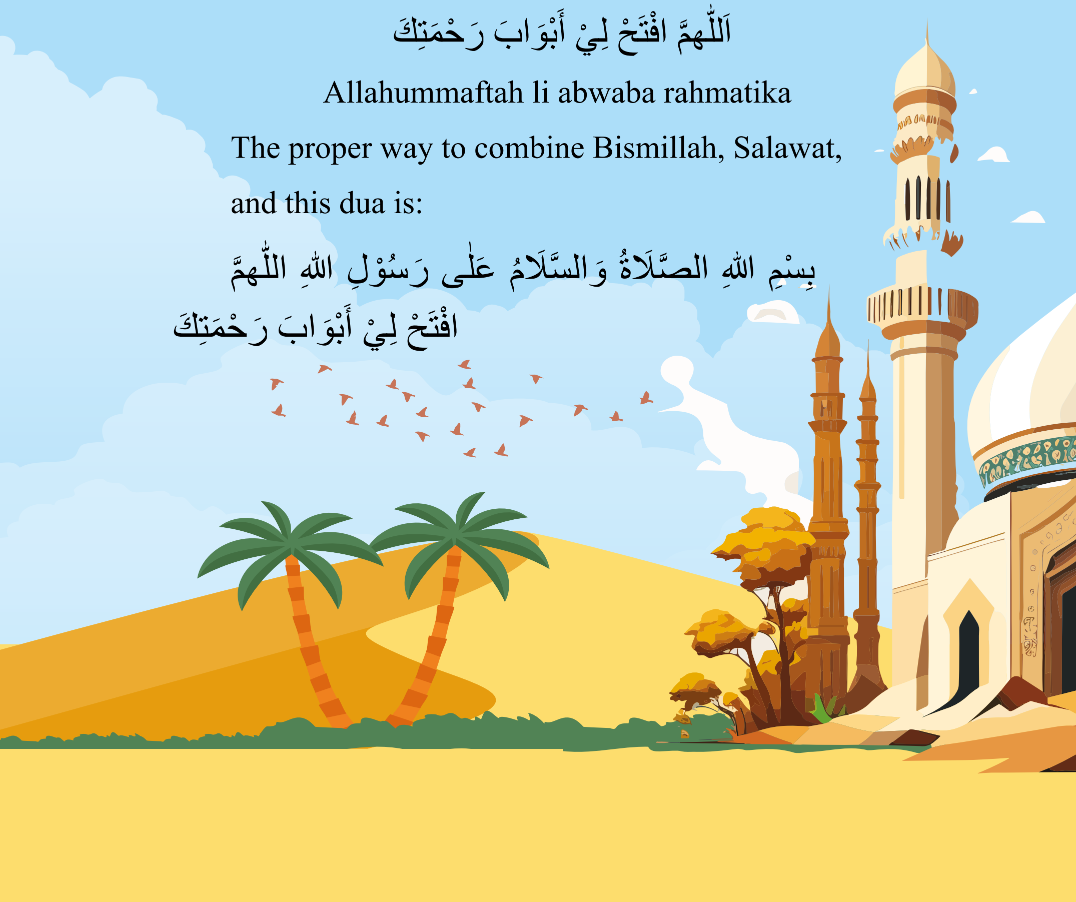
5. Recite upon entering the mosque:

اَللّٰهمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ

Allahummaftah li abwaba rahmatika

The proper way to combine Bismillah, Salawat, and this dua is:

بِسْمِ اللهِ الصَّلَاةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ اللّٰهمَّ افْتَحْ لِيْ أَبْوَابَ رَحْمَتِكَ



Sunnahs When Exiting the Mosque

1. Exit the mosque with the left foot first.

(Bukhari: 426, Aisha RA)

2. Say “Bismillah” (In the name of Allah)

(Ibn Majah: 771, Fatimah RA)

3. Recite Salawat (Durood Sharif):

اَلصَّلَاةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ

(Tirmidhi: 314, Fatimah RA)

4. Say the Dua when exiting the mosque:

اَللّٰهُمَّ إِنِّيْ أَسْئَلُكَ مِنْ فَضْلِكَ

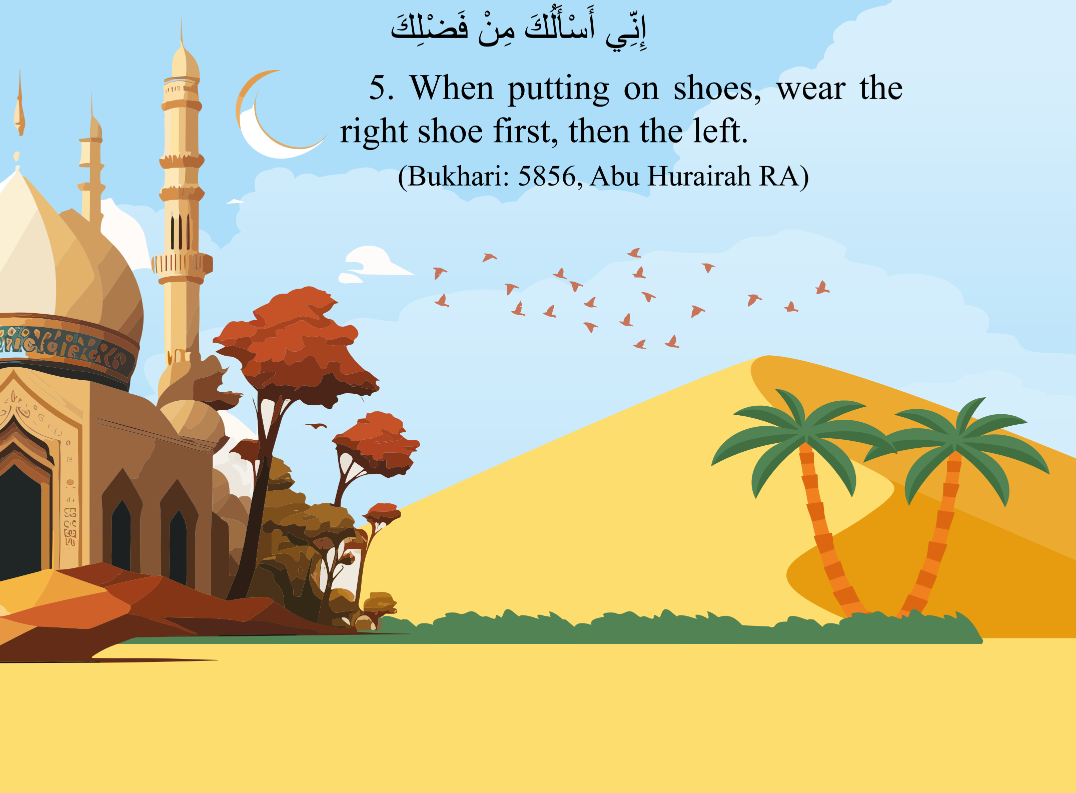
Allahumma inni as’aluka min fadhlik

(Muslim: 1685, Abu Humayd RA)

بِسْمِ اللهِ وَالصّلَاةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ، اَللّٰهُمَّ
إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ

5. When putting on shoes, wear the right shoe first, then the left.

(Bukhari: 5856, Abu Hurairah RA)



Toilet (Bathroom) Related Duas

Dua before entering the toilet:

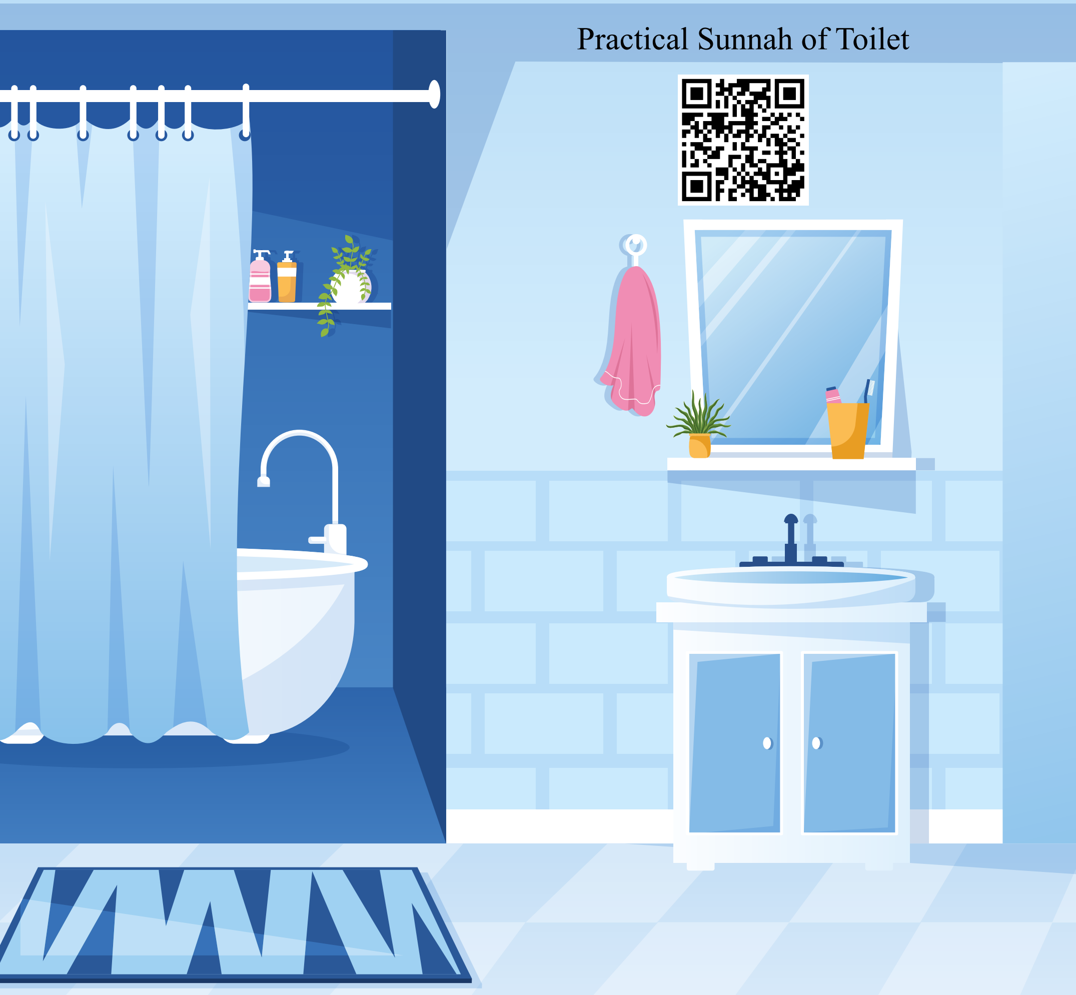
اَللّٰهُمَّ إِنِّيْ أَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ

O Allah, I seek refuge in You from the evil and evil ones (male and female jinn).
Source: Al-Muʿjam al-Awsaṭ: 2803

Dua after exiting the toilet:

غُفْرَانَكَ

I seek Your forgiveness.



Practical Sunnah of Toilet

Etiquettes and Sunnah of Using the Toilet

1. Covering the head. (Sunan al-Kubra, Bayhaqi: 465, Habib bin Saleh)

2. Wearing shoes or sandals. (Sunan al-Kubra, Bayhaqi: 465, Habib bin Saleh)

3. Saying the supplication before entering. (Bukhari: 6322, Anas RA)

4. Putting the left foot inside first. (Bukhari: 426, Aisha RA)

5. Not facing or turning the back towards the Qiblah while sitting. (Abu Dawud: 8, Abu Huraira RA)

6. Avoiding unnecessary speech. (Abu Dawud: 15, Abu Sa'id Khudri RA)

7. Not urinating while standing. (Ibn Majah: 309, Jabir RA)

8. Cleaning with the left hand during Istinja. (Bukhari: 154, Abu Qatada RA)

9. Washing hands properly after Istinja. (Abu Dawud: 45, Abu Huraira RA)

10. Leaving the bathroom with the right foot first. (Bukhari: 426, Aisha RA)

11. Saying supplications after leaving. (Ibn Majah: 300)

Dua for entering home

When entering the home, say first:

بِسْمِ اللّٰهِ

Bismillah

I begin in the name of Allah.

Muslim, Hadith No. 2018

Then, greet the people in the house with Salaam

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ

Assalamu Alaikum wa Rahmatullahi wa Barakatuh

Meaning: May peace and mercy of Allah be upon you.

Tirmidhi 5/59

Dua for leaving the house

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلٰى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Bismillahi, tawakkaltu ‘alallahi, la hawla wa la quwwata illa billah.

In the name of Allah, I am going out; I place my trust in Allah. There is no power and no strength except with Allah’s help (to stay away from sin and to do good deeds). (Abu Dawood 4/325, No. 5095; Tirmidhi 5/490, 3426)

Dua for the one who is bidding farewell

أَسْتَوْدِعُ اللهَ دِيْنَكُمْ وَأَمَانَتَكُمْ وَخَوَاتِيْمَ أَعْمَالِكُمْ

Astawdi'u Allaha deenakum, wa amaanatakum wa khawaatima a'malikum

I entrust your religion, your trusts, and the final deeds of your actions to Allah for safekeeping. (Abu Dawood, Hadith No. 2601)

Sunnah of Leaving the House

1. Greet the people of the house with salam when leaving.
   (Shu'ab al-Iman: 8845, Qatadah RA)
2. Put the left foot out first when stepping outside.
   (Bukhari: 426, Aisha RA)
3. Recite the dua for leaving the house.
   (Tirmidhi: 3426, Anas RA)

Sunnah of Entering the House

1. Enter the house while reciting a dua.
   (Abu Dawood: 5096, Abu Malik al-Ash'ari RA)
2. Seek permission before entering, by coughing or knocking on the door as a signal.
   (Tirmidhi: 2710, Kaladah RA; Musnad Ahmad: 3615, Zaynab RA)
3. Enter the house with the right foot first.
   (Bukhari: 426, Aisha RA)

Masnun Duas for Specific Situations

1. When receiving a blessing, say:
Arabic: ٱلْـحَمْدُ لِلّٰهِ
Meaning: All praise is for Allah!

2. When expressing gratitude to someone, say:
Arabic: جَزَاكَ ٱللّٰهُ خَيْرًا
Meaning: May Allah reward you with goodness!

3. When intending to do something, say:
Arabic: إِنْ شَاءَ ٱللّٰهُ
Meaning: If Allah wills.

4. When faced with loss or hardship, say:
Arabic: إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُوْنَ
Meaning: Indeed we belong to Allah, and indeed to Him we shall return.

5. When angry, say:
Arabic: أَعُوْذُ بِٱللّٰهِ مِنَ ٱلشَّيْطَانِ ٱلرَّجِيمِ
Meaning: I seek refuge with Allah from the accursed devil.

6. When amazed or surprised, say:
Arabic: ٱللّٰهُ أَكْبَرُ، سُبْحَانَ ٱللّٰهِ
Meaning: Allah is the Greatest, Glory be to Allah.

Salam and Its Response

When meeting a Muslim, say:

اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ

Meaning: May peace, mercy, and blessings of Allah be upon you.

When a Muslim greets you with salām, respond by saying:

وَعَلَيْكُمُ السَّلَامُ وَرَحْمَةُ اللهِ وَبَرَكَاتُهٗ

Meaning: And may peace, mercy, and blessings of Allah be upon you too.

When meeting a non-Muslim, it is not permissible to initiate salām in the usual Islamic manner.

Instead, you may say:

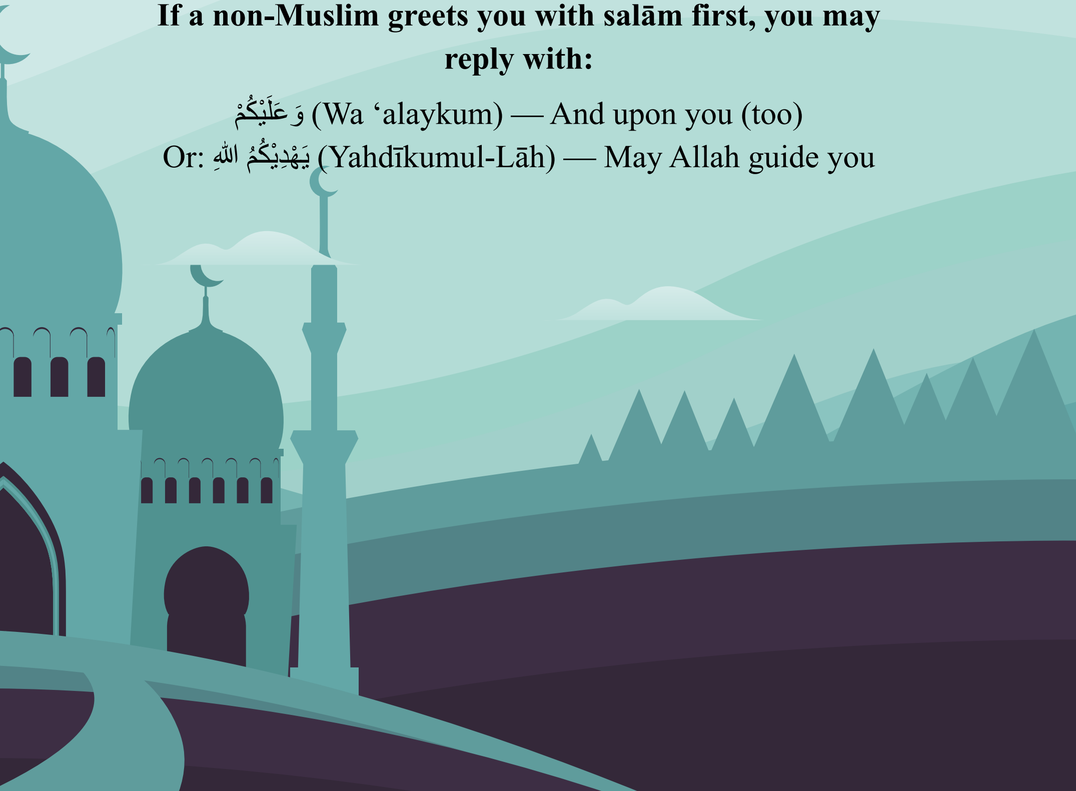
اَلسَّلَامُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى

(As-Salāmu ‘alā manittaba‘al-hudā)

Meaning: Peace be upon the one who follows guidance.

If a non-Muslim greets you with salām first, you may reply with:

وَعَلَيْكُمْ (Wa ‘alaykum) — And upon you (too)
Or: يَهْدِيْكُمُ اللهِ (Yahdīkumul-Lāh) — May Allah guide you



Etiquettes of Salam

1. Salām should be given to every Muslim — whether known or unknown.
- Reference: Bukhārī: 28

2. Initiating Salām is encouraged (to begin with salām before speaking).
- Reference: Musnad Aḥmad: 22192

3. Say Salām when entering and leaving a gathering.
- Reference: Tirmidhī: 270645.

4. Greet children with Salām.
- Reference: Bukhārī: 6247

5. The younger person should greet the elder first.
- Reference: Bukhārī: 6231

6. If someone is sleeping, give Salām softly.
- Reference: Muslim: 5483

7. Say the full form of Salām:

Arabic:
اَلسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ
Meaning: May peace, mercy, and blessings of Allah be upon you.
- Reference: Abū Dāwūd: 5195

Etiquettes of Musafahah

1. Greet with Salām first, then shake hands.
-Reference: al-Muʿjam al-Kabīr: 1721

2. Take the initiative in shaking hands.
- Reference: Shuʿab al-Īmān: 8961

3. Praise Allah during the handshake by saying “Alḥamdulillāh.”
- Reference: Abū Dāwūd: 5211

4. Say a supplication for forgiveness while shaking hands:

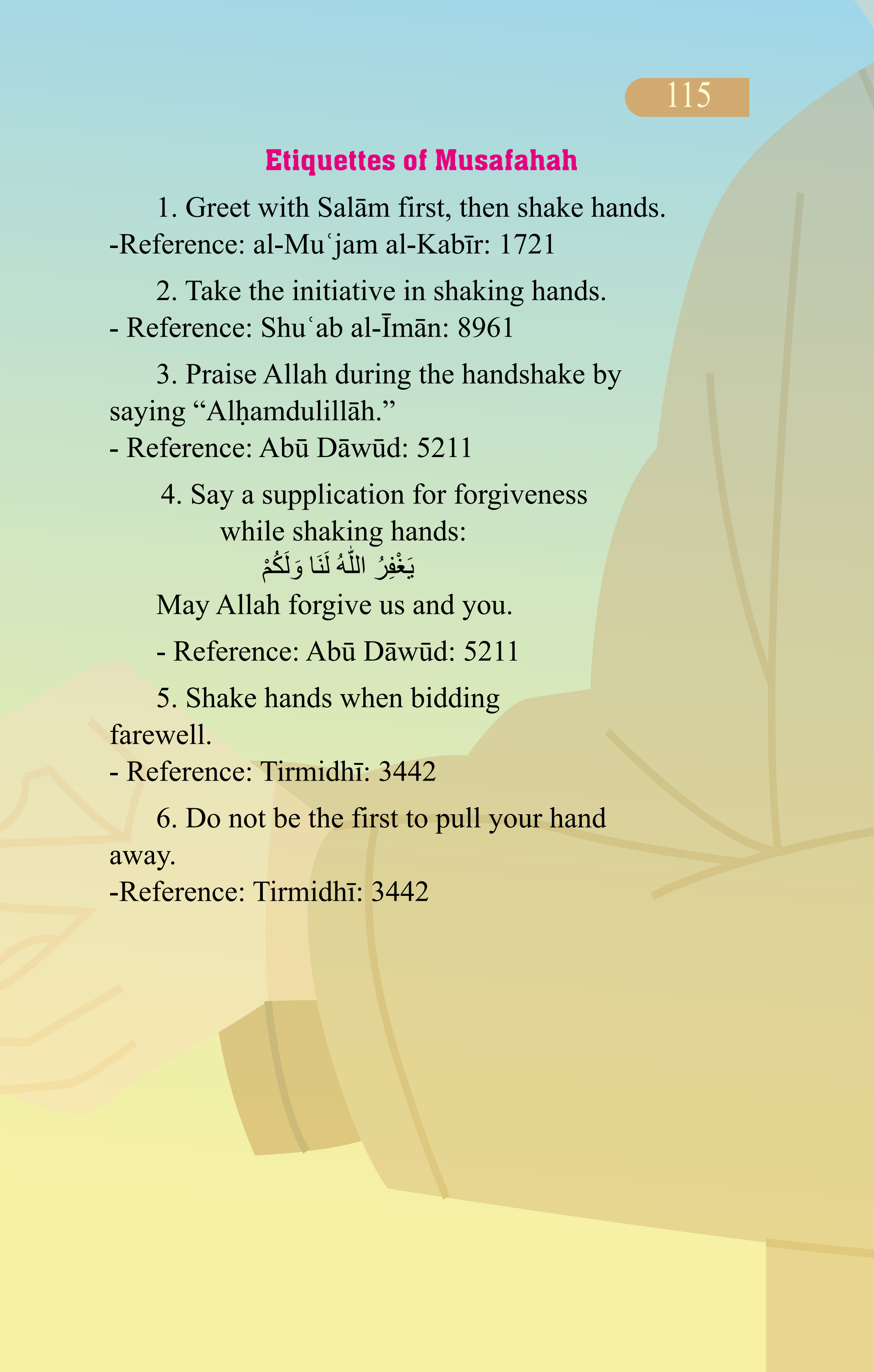
يَغْفِرُ اللّٰهُ لَنَا وَلَكُمْ

May Allah forgive us and you.

- Reference: Abū Dāwūd: 5211

5. Shake hands when bidding farewell.
- Reference: Tirmidhī: 3442

6. Do not be the first to pull your hand away.
-Reference: Tirmidhī: 3442



Sunnah of Clothing

1. Wearing white clothing.
- Reference: Abū Dāwūd: 4061

2. When putting on garments (like a shirt or pants), begin with the right side.
- Reference: Abū Dāwūd: 4141

3. Men should wear their lower garments (pants/lungi) above the ankles; women should wear theirs below the ankles.
- Reference: Bukhārī: 5787 (Abū Hurayrah RA)

4. Reciting the duʿāʾ when wearing new clothes.
- Reference: Abū Dāwūd: 4023

Sunnah duʿāʾ:

اللّٰهُمَّ لَكَ الْحَمْدُ، أَنْتَ كَسَوْتَنِيهِ، أَسْأَلُكَ مِنْ خَيْرِهِ

(O Allah, to You is all praise. You have clothed me with it. I ask You for its goodness...)

5. Saying “Bismillāh” before removing clothes.
- Reference: al-Muʿjam al-Awsaṭ: 2504

This acts as protection from the gaze of jinn.

6. When removing clothing, start with the left side first.
- Reference: Akhlāqun-Nabiyy wa Ādābuh: 827

7. Wear shoes or sandals starting with the right foot first.
- Reference: Bukhārī: 5856

8. Remove shoes/sandals starting with the left foot first.
- Reference: Bukhārī: 5856

Other Masnun Supplications

1. Duʿā When Wearing Any Clothing:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا الثَّوْبَ وَرَزَقَنِيْهِ مِنْ غَيْرِحَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

Meaning: Al-ḥamdu lillāhil-ladhī kasānī hādhā ath-thawba wa razaqanīhi min ghayri ḥawlin minnī wa lā quwwah.

All praise is for Allah, Who clothed me with this garment and provided it for me, without any power or might from myself.

2. Duʿā When Wearing New Clothes

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ مَا أُوَارِيْ بِهٖ عَوْرَتِيْ وَأَتَجَمَّلُ بِهٖ فِي حَيَاتِيْ

Meaning: Al-ḥamdu lillāhil-ladhī kasānī mā uwārī bihi ʿawratī wa atajammalu bihi fī ḥayātī.

All praise is for Allah, Who has clothed me with that by which I conceal my nakedness and by which I beautify myself in my life.

3. Duʿā When Looking in the Mirror

اللّٰهُمَّ أَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ

Meaning: Allāhumma anta ḥassanta khalqī fa-ḥassin khuluqī.

O Allah! Just as You have beautified my appearance, beautify my character as well.

-Musnad Aḥmad: 24392, Abū Yaʿlā: 5075

4. Duʿā for the Guidance of Non-Muslims

اللّٰهُمَّ اهْدِ قَوْمِيْ فَإِنَّهُمْ لَا يَعْلَمُونَ

Meaning: Allāhumma ihdi qawmī fa-innahum lā yaʿlamūn

O Allah, guide my people — for they do not know.

-Musnad Aḥmad: 24392, Abū Yaʿlā: 5075

5. Duʿā When Mounting a Vehicle

سُبْحَانَ ٱلَّذِي سَخَّرَ لَنَا هَٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ

Meaning: Subḥāna alladhī sakhkhara lanā hādhā wa mā kunnā lahu muqrinīn. Wa innā ilā rabbinā lamunqalibūn.

Glory be to Him who has subjected this (vehicle) to us, though we could never have accomplished it by ourselves. And truly, to our Lord we shall return.

Reference: Surah az-Zukhruf (43): 13–14

6. Duʿā When Boarding a Boat, Ship, or Ferry (Sea or River Travel)

بِسْمِ ٱللَّهِ مَجْرٖهَا وَمُرْسَٰهَا ۚ إِنَّ رَبِّى لَغَفُورٌ رَّحِيمٌ

Meaning: Bismillāhi majrāhā wa mursāhā, inna rabbī laghafūrun raḥīm.

In the name of Allah is its course and its stopping. Surely, my Lord is Most Forgiving, Most Merciful.

Reference: Sūrah Hūd (11:41).

This supplication was narrated by the noble Companion ʿAbdullāh ibn ʿAbbās (RA). While narrating it, he said:

If someone recites this duʿāʾ upon mounting a vehicle, and then meets with an accident, then on the Day of Judgment he may come and seek compensation from me.

وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۚ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ
وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۚ سُبْحَانَهُ وَتَعَالَىٰ عَمَّا يُشْرِكُونَ

Wa maa qadarul-laaha haqqa qadrihi, wal-ardu jameeʿan qabdatuhoo yawmal-qiyaamah, wassamaawaatu matwiyyaatun biyameenih, subhaanahoo wataʿaalaa ʿammaa yushrikoon

Meaning: And they did not give Allah His proper due, and the whole earth will be in His grip on the Day of Judgment, and the heavens will be folded up in His right hand. Glorified is He and Exalted above what they associate with Him.

7. Duʿā When Visiting the Sick

Narrated from Ibn ʿAbbās (RA), the Messenger of Allah ﷺ said: "If anyone visits a sick person whose appointed time (of death) has not yet come, and says to him seven times…"

أَسْأَلُ اللهَ الْعَظِيْمَ، رَبَّ الْعَرْشِ الْعَظِيمِ، أَنْ يَّشْفِيَكَ

As'alullāhal-ʿAẓīma, Rabbal-ʿArshil-ʿAẓīmi, an yashfiyak.

"I ask Allah the Magnificent, the Lord of the Great Throne, to cure you."

The Prophet ﷺ said: Allah will cure him from that illness.
(Source: Musnad Aḥmad, Tirmidhī, Abū Dāwūd)
Then say:

لَا بَأْسَ طُهُوْرٌ إِنْ شَاءَ اللهُ

Lā ba'sa, ṭuhūrun in shā' Allāh.

"No harm, (this is) a purification, in shā' Allāh."

(Source: Bukhārī, Muslim, Mishkāt)

8. Morning Dhikr

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

"We have entered the morning, and the dominion has entered the morning, all belonging to Allah, the Lord of the worlds."

(Source: Abū Dāwūd 5084)

9. Evening Dhikr

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ

"We have entered the evening, and the dominion has entered the evening, all belonging to Allah, the Lord of the worlds."

(Source: Abū Dāwūd 5084)

Three Tasbih

The three Tasbīḥ are spiritual nourishment for everyone, a source of immense blessing and reward.

One should recite the three Tasbīḥ twice daily. If that is not possible, then at least once.

It is best to recite them before or after Fajr and before or after ʿAṣr. Otherwise, they may be recited any time between one Maghrib and the next Maghrib.

1. Subḥānallāhi wa ’l-ḥamdu lillāhi wa lā ilāha illallāhu wallāhu akbar — 100 times

سُبْحَانَ اللهِ، وَالْحَمْدُ لِلّٰهِ، وَلَا إِلٰهَ إِلَّا اللهُ، وَاللهُ أَكْبَرُ

Subḥānallāh, wal-ḥamdu lillāh, wa lā ilāha illallāh, wallāhu akbar

Glory be to Allah, all praise is due to Allah, there is no deity except Allah, and Allah is the Greatest.

2. Any Durūd (salutation upon the Prophet 100 — (ﷺ times

It is best to recite Durūd Ibrāhīm.

But this shorter version is also sufficient:

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ṣallallāhu ʿalayhi wa sallam

May Allah send blessings and peace upon him (Prophet Muhammad ﷺ)

3. Istighfār (Seeking Forgiveness) — 100 times

أَسْتَغْفِرُ اللهَ

Astaghfirullāh

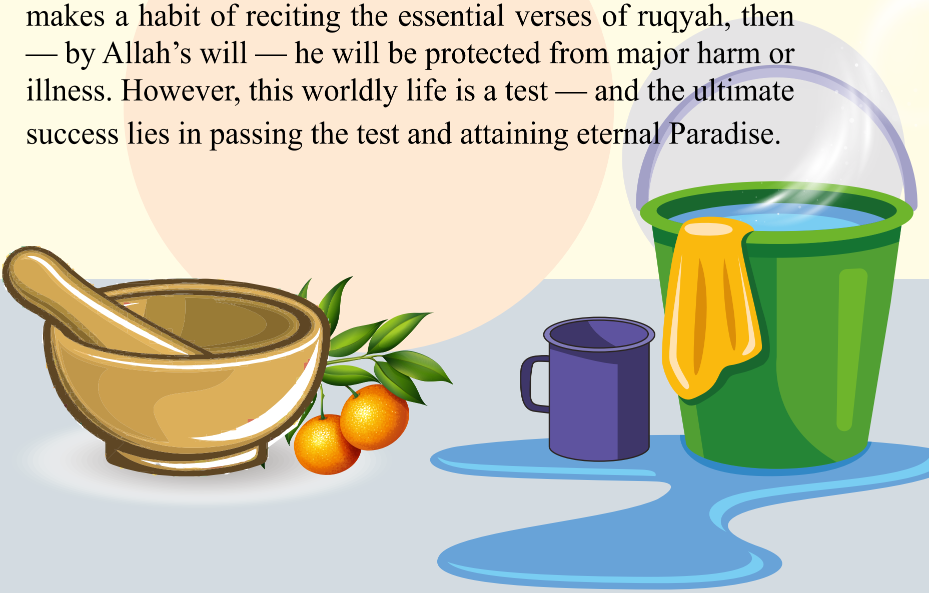
I seek forgiveness from Allah.

Ruqyah

Alongside physical illnesses, humans also face certain issues that are connected to the unseen world — such as jinn, black magic (sihr), the evil eye, and whispers (waswasah). Even the Messenger of Allah (ﷺ) was afflicted by magic, and to cure him, Allah revealed two chapters of the Qur’an — Surah Al-Falaq and Surah An-Nas. Furthermore, various hadiths mention that the Companions (RA) used verses of the Qur’an, including Surah Al-Fatihah, to treat both physical illnesses and these unseen afflictions.

In essence, ruqyah is the act of reciting verses from the Qur’an and prophetic supplications (duʿāʾs) for the treatment of problems such as magic, jinn possession, evil eye, waswasah, and both physical and mental illnesses.

If a Muslim sincerely follows the obligatory commands of Allah, adheres to the Sunnah of the Messenger (ﷺ), regularly performs the prescribed morning and evening adhkar, and makes a habit of reciting the essential verses of ruqyah, then — by Allah’s will — he will be protected from major harm or illness. However, this worldly life is a test — and the ultimate success lies in passing the test and attaining eternal Paradise.



The jinn are creations of Allah, just like humans, and they too will be held accountable for their deeds. Allah has made their way of life hidden from human sight. In the Qur'an, Allah revealed an entire chapter (Surah Al-Jinn) about them. Shayṭān (Satan) originated from the jinn. Magicians often involve certain jinn in their evil and disbelieving acts like sorcery, causing disruption and harm to people's everyday lives.

Because of this, based on hadith, the righteous predecessors (Salaf al-Sālihīn) discouraged both excessive obsession with jinn and complete neglect or ignorance regarding their reality. The best approach for a Muslim is to follow the commands and restrictions found in the Qur'an and Sunnah, while placing complete trust (tawakkul) in Allah.

In the case of physical illness, one should consult a doctor — and along with that, perform ruqyah. Before starting ruqyah, it is beneficial to consult an experienced raqī (a person who knows ruqyah well) or someone knowledgeable about the correct method of treatment.

For Ruqyah Training

"OBLIGATORY PROTECTIVE AMAL"

Satan is our open enemy, and his hostility intensifies when we engage in religious work. He seeks to confuse us and divert us from the path of faith. Alongside Satan, challenges such as the evil eye, jealousy, and black magic necessitate regular protective measures.

Each day, at sunrise and sunset, as the angels change shifts, Satan's forces also transition. Therefore, morning protective actions should be performed before sunrise, and evening actions should be completed before or after Maghrib. The actions after Maghrib safeguard us until Fajr, while the actions after Fajr provide protection until Maghrib.

AMAL 1

Ayat-ul-Kursi: Recite it once in the morning and once in the evening.

(Ayat-ul-Kursi should be recited once after each prayer)

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ ؕ لَهٗ مَا
فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ مَنْ ذَا الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا
بِاِذْنِهٖ ؕ یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ ۚ وَ لَا یُحِیْطُوْنَ بِشَیْءٍ
مِّنْ عِلْمِهٖۤ اِلَّا بِمَا شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ وَ الْاَرْضَ ۚ وَ لَا
یَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَ هُوَ الْعَلِیُّ الْعَظِیْمُ

AMAL 2

Dua from Hadith:
Recite 3 times in the morning and 3 times in the evening.

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّآمَّاتِ مِنْ شَرِّ مَا خَلَقَ

AMAL 3

Dua from Hadith:
Recite 3 times in the morning and 3 times in the evening.

بِسْمِ اللّٰهِ الَّذِیْ لَا یَضُرُّ مَعَ اسْمِهٖ شَیْءٌ فِی الْاَرْضِ وَلَا فِی السَّمَآءِ
وَهُوَ السَّمِیْعُ الْعَلِیْمُ

Scan the
code to learn
the duas
accurately

AMAL 4

Surah Ikhlas, Falak, and Nas
Recite each 3 times in the morning and 3 times in the evening.

The three Qul (Surah Ikhlas, Falak, and Nas) should be recited three times after Fajr and Maghrib, and once after the three daily prayers (Zuhr, Asr, and Isha).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Surah Al-Ikhlas

(١) قُلْ هُوَ اللّٰهُ أَحَدٌ
(٢) اللّٰهُ الصَّمَدُ
(٣) لَمْ يَلِدْ وَلَمْ يُولَدْ
(٤) وَلَمْ يَكُنْ لَّهُ كُفُوًا أَحَدٌ

Surah Al-Falaq

(١) قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
(٢) مِنْ شَرِّ مَا خَلَقَ
(٣) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
(٤) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ
(٥) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ

Surah Nas

(١) قُلْ أَعُوذُ بِرَبِّ النَّاسِ
(٢) مَلِكِ النَّاسِ
(٣) إِلٰهِ النَّاسِ
(٤) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
(٥) الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ
(٦) مِنَ الْجِنَّةِ وَالنَّاسِ

AMAL 5

Protection from the influence of Satan: Recite it 100 times in the morning and 100 times in the evening.

(If No issue that require ruqyah, reciting it 10 times will also be sufficient)

لَآ إِلٰهَ إِلَّا اللّٰهُ وَحْدَهٗ لَا شَرِيْكَ لَهٗ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

AMAL 6

Surah At-Tawbah, verse 129: Recite it 7 times in the morning and 7 times in the evening.

حَسْبِيَ اللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ، عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ

Some Powerful Ruqyah or Prophetic Remedies (Tibb An- Nabawi) from Hadith

Tibb-e-Nabawi (Prophetic Medicine) is not only effective against evil spirits or jinn but also works for common illnesses. The Quranic verses and prophetic supplications contain healing power (shifa). You don't need to be a great scholar or a spiritual healer (raqi) to benefit from this healing. Nor do you need to doubt your ability, thinking "I don't practice the religion enough, so it won't work for me." As long as you recite the supplications with faith, they will work, InshaAllah. Satan may try to plant doubts during recitation, making you think it won't benefit you, but keep reciting regardless — the power lies not with you or me, but with the Quran and Hadith themselves.

For common ailments (such as headache, stomach ache, fever, diarrhea, etc.), place your hand on the affected area and follow these steps:

If you are the patient, place your hand on the affected part and recite the supplications yourself.

If the patient is a mahram, you may place your hand on their affected area and recite.

If the patient is a non-mahram, the patient should place their own hand on the affected area while you recite the supplications aloud.

Keep a bottle of water nearby during the recitation. After each verse or supplication, blow gently into the water. The patient or you should drink this water throughout the day, either directly or mixed with other water.

For common illnesses, performing this ritual once is usually sufficient. For more serious or chronic conditions, you can repeat 2-3 times a day for 3 to 7 days.

The process can be divided into steps:

Step 1: Ruqyah 1–6
Step 2: Ruqyah 1–12
Step 3: Ruqyah 13 – Ayatush Shifa
Step 4: Ruqyah 14 – Ruqyah Ghusl (bathing)
Step 5: Ruqyah 15 – Ruqyah Amma

Video to learn Ruqyah prayers: https://youtu.be/LH4jgfQJRr0

Ruqyah-1

For any illness: Recite Surah Al-Fatihah 7 times

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

بِسْمِ اللهِ الرَّحْمٰنِ الرَّحِيمِ ○ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ ○

اَلرَّحْمٰنِ الرَّحِيمِ ○ مَالِكِ يَوْمِ الدِّيْنِ ○ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِيْنُ ○

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ○ صِرَاطَ الَّذِيْنَ أَنْعَمْتَ عَلَيْهِمْ

غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ○

Virtue: The Messenger of Allah (ﷺ) said, "Surah Al-Fatihah is the cure for every disease."
— (Sunan ad-Darimi, Hadith 3413; Mishkat al-Masabih, Hadith 2170).
A hadith narrated from Hazrat Abū Sa'īd Khudrī (RA) mentions that a group of companions visited a tribe in Arabia. The people of the tribe did not offer them hospitality. Suddenly, the leader of that tribe was bitten by a snake. They came to the companions and asked if they had any medicine. The companions replied that they did, but only if the tribe would show them hospitality, as they were extremely hungry. The tribe agreed and provided food, along with a goat. One of the companions recited Umm al-Qur'ān (Surah Al-Fatihah), collected saliva in his mouth, and applied it to the bite wound. By this means, the poison was neutralized and the man was healed.
After eating, the companions returned to the Prophet ﷺ with the goat and asked if what they did was correct. The Prophet ﷺ smiled and said: "It is fine, take the goats and leave a portion for me as well." (Bukhari, Hadith 5006)

Ruqyah-2

Prayer for the patient's recovery: Recite 7 times.

أَسْأَلُ اللهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَّشْفِيَكَ

As'alullaha al-'Aẓīma Rabba al-'Arshil-'Aẓīmi an yashfiyaka.
I ask Allah the Almighty, Lord of the Great Throne, to grant you healing.
Virtue: Narrated from Ibn 'Abbas (RA), the Prophet (ﷺ) said:
Whoever visits a sick person who is not yet at the time of death and recites this dua seven times for them, Allah will cure that person from their illness.

For any illness: Recite the following dua once with each verse of Surah Al-Fatihah.
First, recite A'udhu billahi min ash-shaytanir rajim (I seek refuge in Allah from the accursed Shaytan), then say the general Bismillah (In the name of Allah).
After that, for each verse of Surah Al-Fatihah (which has 7 verses), recite the following dua alongside it. This dua is also to be recited 7 times.
Surah Al-Fatihah itself is a healing, and this particular dua is also well-known for its healing properties.
Reciting both together greatly increases the effectiveness of the ruqyah.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

2 الرَّحْمَٰنِ الرَّحِيمِ

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

3 مَالِكِ يَوْمِ الدِّينِ

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

4 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

5 اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

6 أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

7 أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيَكَ

Ruqyah-4

For pain: Say Bismillah three times and the following dua seven times.

Abu Abdullah Usman ibn Abul As (may Allah be pleased with him) complained of pain to the Messenger of Allah (ﷺ). The Prophet (ﷺ) then instructed him to place his hand on the painful part of his body, say Bismillah three times, and recite the dua seven times.

بِسْمِ اللّٰهِ ← 3 times

أَعُوْذُ بِعِزَّةِ اللّٰهِ وَقُدْرَتِهٖ مِنْ شَرِّ مَا أَجِدُ وَأُحَاذِرُ ← 7 times

'A'ūdhu bi izzatillahi wa qudratihi min sharri mā ajidu wa ūhadhir.'
I seek refuge in Allah and His power from the evil of whatever I feel or perceive.

Ruqyah-5

For boils, abscesses, etc.: Recite 3 times

Procedure: First, take a little saliva on the index finger of your right hand, then place the finger on the ground and recite the following dua.
After that, apply the finger to the affected area.
Since physical soil is not easily available in urban areas, placing the nail on the soil of a pot will also work, Inshā'Allāh.

بِسْمِ اللّٰهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفٰى سَقِيْمُنَا، بِإِذْنِ رَبِّنَا

Bismillāhi turbatu arḍinā, biriqati ba'ḍinā, yushfā saqīmunā bi'idhni rabbinā.
In the name of Allah, mixing the soil of our land and the saliva of some of our people (applying it to the boil), by the command of our Lord, it will heal our patient.
— [Bukhari and Muslim]
Virtue: Narrated from 'A'ishah (RA): When a person complained of any illness or had a boil or wound on their body, the Prophet (ﷺ) would use his own finger in this manner. (The hadith narrator) Sufyan said that he saw the Prophet (ﷺ) place his index finger on the ground and then raise it — indicating that he applied soil in this way.

Ruqyah-6

Prayer for recovery from illness: Recite 3 times.

اَللّٰهُمَّ رَبَّ النَّاسِ أَذْهِبِ الْبَأْسَ وَاشْفِ أَنْتَ الشَّافِيْ لَا
شِفَاءَ إِلَّا شِفَاؤُكَ شِفَاءً لَّا يُغَادِرُ سَقَمًا

Allahumma Rabb an-nās, adhhib al-ba'sa, washfi antash-shāfī, lā shifā'a illā shifā'uk, shifā'an lā yughādiru saqamā.
"O Lord of mankind! Remove this disease and cure [him/her]. You are the Healer. There is no healing except Your healing — a healing that leaves no illness behind."
— [Bukhari, Mishkat]

Ruqyah-7

Prayer for recovery from illness: Recite 3 times.

بِسْمِ اللّٰهِ أَرْقِيْكَ مِنْ كُلِّ شَىْءٍ يُؤْذِيكَ
مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ حَاسِدٍ - اَللّٰهُ يَشْفِيْكَ بِسْمِ اللّٰهِ أَرْقِيْكَ

Bismillāhi arqīk, min kulli shay’in yu’ziq, min sharri kulli nafsin aw ‘aynin hāsidin, Allāhu yashfīk, bismillāhi arqīk.
“In the name of Allah, I perform ruqyah for you from everything that harms you, from the evil of every soul or envious eye. May Allah heal you. In the name of Allah, I perform ruqyah for you.” — [Sahih Muslim: 4/1718]
Virtue: Narrated from Abu Sa‘id al-Khudri (RA): “Jibril came to the Prophet (ﷺ) and asked, ‘O Muhammad, are you ill?’ He replied, ‘Yes.’ Then Jibril recited this dua for him.”

Ruqyah-8

For protection against the evil eye: Recite 3 times.

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاةِ مِنْ كُلِّ شَيْطَانٍ وَّهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامَّةٍ -

‘A‘ūdhu kalimātillāhi t-tāmmāti min kulli shayṭānin wa hāmmātin wa min kulli ‘aynin lāmmāh.’
I seek refuge for you in the perfect words of Allah from every devil, harmful creature, and from every evil eye. — [Bukhari 4/119]

Ruqyah-9

Prayer for recovery from illness: Recite 3 times.

بِسْمِ اللّٰهِ يُبْرِيْكَ وَمِنْ كُلِّ دَاءٍ يَشْفِيْكَ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ
وَمِنْ شَرِّ كُلِّ ذِى عَيْنٍ

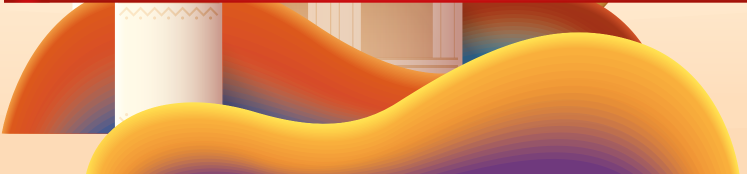
Bismillāhi yubrika wa min kulli dā’in yashfīk wa min sharri ḥāsidin idha ḥasada wa min sharri kulli dhi aynin
In the name of Allah, may He bless you and cure you from every illness, and protect you from the harm of the envier when he envies, and from the evil of every harmful eye.
Virtue:Ibn Abu ‘Umar al-Makki (RA) narrated that the wife of the Prophet (ﷺ), ‘Ā’ishah (RA), said: “When the Prophet (ﷺ) became ill, Jibril (AS) would recite this dua and blow on him.”

Ruqyah-10

Dua to ward off Shaytan from children’s anger, stubbornness, and crying: Recite 3 times.

رَبِّ أَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَعُوْذُ بِكَ رَبِّ أَنْ يَّحْضُرُوْنِ

Rabbi a‘ūdhu bika min hamazātish shayāṭīn, wa a‘ūdhu bika rabbi an yaḥḍurūn.
O my Lord, I seek refuge in You from the whispers of the devils, and I seek refuge in You, my Lord, lest they be present with me.
Virtue: Abu Hurairah (RA) said: I heard the Messenger of Allah (ﷺ) say that no child is born except that Satan touches him at birth. This is why the child cries. The exception is Maryam and her son ‘Isa (peace be upon them). Then Abu Hurairah (RA) said this is because of the prayer of Maryam’s mother:
"O Allah, I seek refuge in You for her and her descendants from Satan, the outcast."
— [Sahih Bukhari, Hadith 3431]



Ruqyah-11

Dua for removing fear: Recite 3 times.

أَعُوذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهِ وَعِقَابِهِ وَشَرِّ عِبَادِهِ وَمِنْ
هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَّحْضُرُونِ

‘A‘ūdhu kalimātillāhi tammāti min ghadabihi wa ‘iqābihi wa sharri ‘ibādihi wa min hamazātish shayāṭīn wa ‘āy yāḥḍurūn.’

I seek refuge in the perfect words of Allah from His anger, His punishment, the evil of His servants, the whispers of the devils, and their presence.

— [Abu Dawood: 4/12, No: 3893; Sahih at-Tirmidhi 3/171]

Virtue: ‘Amr ibn Shu’ayb narrated from his father, from his grandfather that the Messenger of Allah (ﷺ) said:

If anyone among you feels fear in their sleep, they should recite this dua.

Alternatively, placing your hand on your chest and reciting the following dua seven times will also remove fear, Inshā’Allāh.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْأَعْلَى

Qulnā lā takhaf innaka antal ‘alā.

Do not fear, indeed you will be victorious.

Ruqyah-12

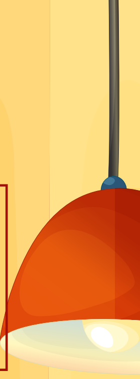
To remove the effects of evil eye:

The person performing the ruqyah should repeatedly recite the portion highlighted in yellow below. The person receiving the ruqyah should recite Surah Al-Falaq and Surah An-Nas slowly, and take a sip of water with each verse. In total, the water should be sipped 11 times. Inshā’Allāh, this will remove the effects of the evil eye.

أَعُوذُ بِاللهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمْزِهِ وَنَفْخِهِ وَنَفْثِهِ

أَمْ يَحْسُدُونَ النَّاسَ
عَلَىٰ مَا آتَاهُمُ اللَّهُ مِن فَضْلِهِ ۖ فَقَدْ آتَيْنَا آلَ إِبْرَاهِيمَ الْكِتَابَ
وَالْحِكْمَةَ وَآتَيْنَاهُم مُّلْكًا عَظِيمًا

4.54) “Or do they envy the people for what Allāh has given them of His bounty? Indeed, I gave the descendants of Ibrāhīm the Scripture and wisdom, and granted them a great kingdom.”



To remove fear:

If the following du‘ā’ is recited seven times while placing your hand on the chest, fear will be removed, Inshā’Allāh.

قُلْنَا لَا تَخَفْ إِنَّكَ أَنْتَ الْاَعْلٰى

Pronunciation: “Qulnā lā takhaf innaka antal ā’lā.”
Meaning: “Do not fear; indeed, you will be victorious.”

Practice (Amal) before sleep:

If you cannot sleep, recite Ayatul Kursi, repeatedly focusing on the highlighted part, which means: “Neither drowsiness overtakes Him nor sleep.” Intend in your heart: “O Allāh, You do not need sleep, but I do. So, please grant me sleep”

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ ۚ اَلْحَیُّ الْقَيُّوْمُ ۚ لَا تَأْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ
لَهٗ مَا فِی السَّمَاوَاتِ وَمَا فِی الْاَرْضِ ۗ مَنْ ذَا الَّذِیْ يَشْفَعُ عِنْدَهٗٓ إِلَّا بِإِذْنِهٖ ۚ يَعْلَمُ
مَا بَيْنَ أَيْدِيْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖٓ إِلَّا بِمَا شَآءَ ۚ وَسِعَ
كُرْسِيُّهُ السَّمَاوَاتِ وَالْاَرْضَ ۚ وَلَا يَئُوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ الْعَلِیُّ الْعَظِيْمُ

Ruqyah 13: For the evil eye, sihr (magic), witchcraft, or any other problem, perform Ruqyah bath or basil (Boroi) leaf bath.

This bath can be performed for any illness. If boroi (Indian jujube) leaves are not available, a regular Ruqyah bath can be done; if boroi leaves are available, a boroi leaf bath is preferred. This boroi leaf bath is especially effective for treating sihr (magic), and among various treatment methods, it may be considered the most beneficial.

Take one bucket of water. Then, crush or blend seven boroi leaves (kul boroi leaves are better if available) and mix them into the water. If possible, use green leaves; if not, use whatever is available. Dip both hands in the water and recite the following verses/du‘ās 3 or 7 times: 1. Durood Sharif 2. Surah Al-Fatihah 3. Ayatul Kursi 4. Surah Al-Kafirun 5. Surah Al-Ikhlas 6. Surah Al-Falaq 7. Surah An-Nas 8. Durood Sharif again 7 times

If time is limited, reciting each 3 times is acceptable. Surah Al-Kafirun can be omitted if necessary. The more recitations, the better the effect. A short version of Durood like صَلَّى ٱللَّهُ عَلَيْهِ وَسَلَّمَ is also sufficient. You may blow (spit lightly) into the water while reciting.

After this, drink three sips of the water, and use the remaining water for the bath. If the bath water is not suitable for drinking, set aside separate water for drinking. Crush the boroi leaves and add them to both waters, reciting the verses and blowing into both. Drink from the designated drinking water and use the bucket water for bathing.

This method is suggested by many renowned scholars across generations. Inshā’Allāh, the sihr will be nullified after the first bath. If needed, continue the bath for a few more days following the same procedure.

Notes:

1. Do not heat this water on the stove, and do not mix it with other water. In cold weather, if bathing is difficult, you may mix the crushed boroi leaves into lukewarm water, but cold water is better.
2. After this bath, if a regular water bath is needed, it can be done.
3. Additional verses or du‘ās from Ruqyah can be recited alongside.
4. The recitation of these verses should preferably be done outside the bathroom. If the environment is not suitable, recite the du‘ās over the crushed boroi leaves first, then take them into the bath water to mix and bathe.

Ruqyah 14: Ayat al-Shifā’ – Six Qur’anic verses for healing and recovery from illness.

Six verses from the Holy Qur’ān are known as “Ayat al-Shifā’” or the verses of healing. It is recommended to recite Surah Al-Fatihah before beginning these verses. Each verse should be recited once, while the main part of the Ayat al-Shifā’—the portion highlighted in yellow—should be recited three or seven times. The verses are as follows:

Ayat al-Shifā’
Video for Learning:

1. Surah At-Tawbah, Ayah 14

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ
وَيَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ

Meaning: “Fight against them; by your hands Allāh will punish them, humiliate them, support you against them, and grant tranquility to the hearts of the believers.”

2. Surah Yunus, Ayah 57

يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ
وَشِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ۬ وَهُدًى وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ

Meaning: “O mankind, there has come to you a reminder from your Lord, and a healing for what is in the hearts, and guidance and mercy for the believers.”

3. Surah An-Nahl, Ayah 69

ثُمَّ كُلِيْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِيْ سُبُلَ رَبِّكِ ذُلُلًا ؕ
يَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِيْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً
لِّقَوْمٍ يَّتَفَكَّرُوْنَ

Meaning: “Then eat from all the fruits, and follow the ways of your Lord laid out simply. From their bellies comes a drink of varying colors, in which there is healing for mankind. Indeed, in this are signs for those who reflect.”

4. Surah Al-Isra (Bani Isra’il), Ayah 82

وَنُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَلَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا

Meaning: “And We have revealed the Qur’ān, which is a healing and mercy for the believers, but it only increases the wrongdoers in loss.”

5. Surah Ash-Shu‘arā’, Ayah 80

وَإِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

Meaning: “And when I am ill, it is He who cures me.”

6. Surah Ha-Mim-Sajdah, Ayah 44

وَلَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْلَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ
قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّشِفَآءٌ ؕ وَالَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْۤ اٰذَانِهِمْ وَقْرٌ وَّهُوَ
عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۭ بَعِيْدٍ

Meaning: “And if We had made it a Qur’ān in a non-Arabic language, they would surely have said, ‘Why are its verses not explained in detail?’ It is in a foreign language while the Messenger is an Arab. Say, ‘It is guidance and a cure for the believers. But for those who do not believe, there is deafness in their ears, and the Qur’ān will be a source of blindness for them. They will be called from a distant place.’”

What to do if there is Shaytān’s mischief at home or elsewhere:

1. Recite the Adhān in every room of the house.
2. Take a glass of water, recite Surah Al-Falaq three times over it, and blow lightly into the water. Then sprinkle this water in different areas of the house.
3. Recite Surah Al-Baqarah in the house from time to time, or if that is not possible, play an audio recitation of it.

Procedure for destroying a talisman or any suspicious object:

First, recite Ayatul Kursi and three times Surah Al-Falaq once. It is better not to touch any talisman, magic, or similar objects with bare hands; use gloves or a plastic sheet instead.

Then, repeatedly recite the following Qur’anic verse while burning the papers of the talisman or magic:

Surah Al-Ahqaf, Ayah 25

تُدَمِّرُ كُلَّ شَیْءٍۭ بِاَمْرِ رَبِّهَا فَاَصْبَحُوْا لَا یُرٰۤى اِلَّا مَسٰكِنُهُمْ ؕ كَذٰلِكَ نَجْزِی
الْقَوْمَ الْمُجْرِمِیْنَ

Meaning: “It will destroy everything by the command of its Lord.” As a result, they were completely obliterated, and nothing remained visible except their dwelling place. In this way, I give retribution to the guilty people.

Important Actions for Protection from Shaytan's Influence

1. Sleeping with Wudhū' (Ablution):
Before sleeping, make wudhū'. When a person sleeps in a state of wudhū', an angel makes du'ā for protection (ruqyah) throughout the night. Also, lie down on your right side, which is Sunnah.
Reference: al-Muʿjam al-Awsaṭ – ḥadīth is ḥasan-jayyid (sound and good).

2. Reciting Āyat al-Kursī before sleeping:
This is a well-known protection from Shayṭān.
Reference: Ṣaḥīḥ al-Bukhārī.

3. Reciting Surah al-Ikhlāṣ, Surah al-Falaq, and Surah al-Nās:
Blow into your palms after reciting, then wipe over your entire body. Do this three times before sleeping.
Reference: Ṣaḥīḥ al-Bukhārī.

4. Saying "Bismillāh" before closing doors/windows,
Entering home, and before eating:
Shayṭān cannot enter where Allah's name is mentioned.

5. Duʿā before entering the toilet (restroom):
اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ
Transliteration: Allāhumma innī aʿūdhu bika minal-khubthi wal-khabāʾith
Meaning:"O Allah, I seek refuge in You from the male and female devils."
Reference: Ṣaḥīḥ Muslim, 375

6. Duʿā Before Intimacy with One’s Spouse

بِسْمِ اللهِ ، اَللّٰهُمَّ جَنِّبْنَا الشَّيْطَانَ، وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا

Transliteration: Bismillāh. Allāhumma jannibnā ash-shayṭān, wa jannib ash-shayṭāna mā razaqtanā.

Meaning: In the name of Allah. O Allah, keep the Shayṭān away from us, and keep Shayṭān away from what You bless us with. Reference: Ṣaḥīḥ al-Bukhārī, 4870

7. If You See a Bad Dream (Nightmare) Sunnah Actions:

1. Spit lightly (dry spit) to your left three times.
2. Seek refuge in Allah from the Shayṭān and the evil of what you saw.
3. Change the side you were sleeping on.
4. Do not share the dream with others.

Duʿā When Frightened in Sleep or Feeling Spiritual Disturbance

أَعُوْذُ بِكَلِمَاتِ اللهِ التَّامَّاتِ مِنْ غَضَبِهٖ وَعِقَابِهٖ وَشَرِّ عِبَادِهٖ ، وَمِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَأَنْ يَّحْضُرُوْنِ

Transliteration: Aʿūdhu bikalimāti-llāhit-tāmmāti min ghaḍabihi wa ʿiqābihi wa sharri ʿibādihi, wa min hamazātish-shayāṭīn wa an yaḥḍurūn.

Meaning: I seek refuge in the Perfect Words of Allah from His anger, His punishment, the evil of His slaves, from the whisperings of devils, and from their coming near me.

8. After Maghrib or in the middle of the day, women and children should not go outside unless absolutely necessary.

9. Women's private items (used clothes, menstrual pads, hair, etc.) should not be thrown in open places or just anywhere.

Evil jinn can cause harm through them.

10. Do not throw hot or cold water outside during the night.

11. The Prophet ﷺ taught a simple rule:

If you see a harmful creature like a snake, say three times: "If you are a jinn, then go away from here."

If it still does not go, then it is permissible to strike or remove it.

Practice of Manzil or the 33 Verses

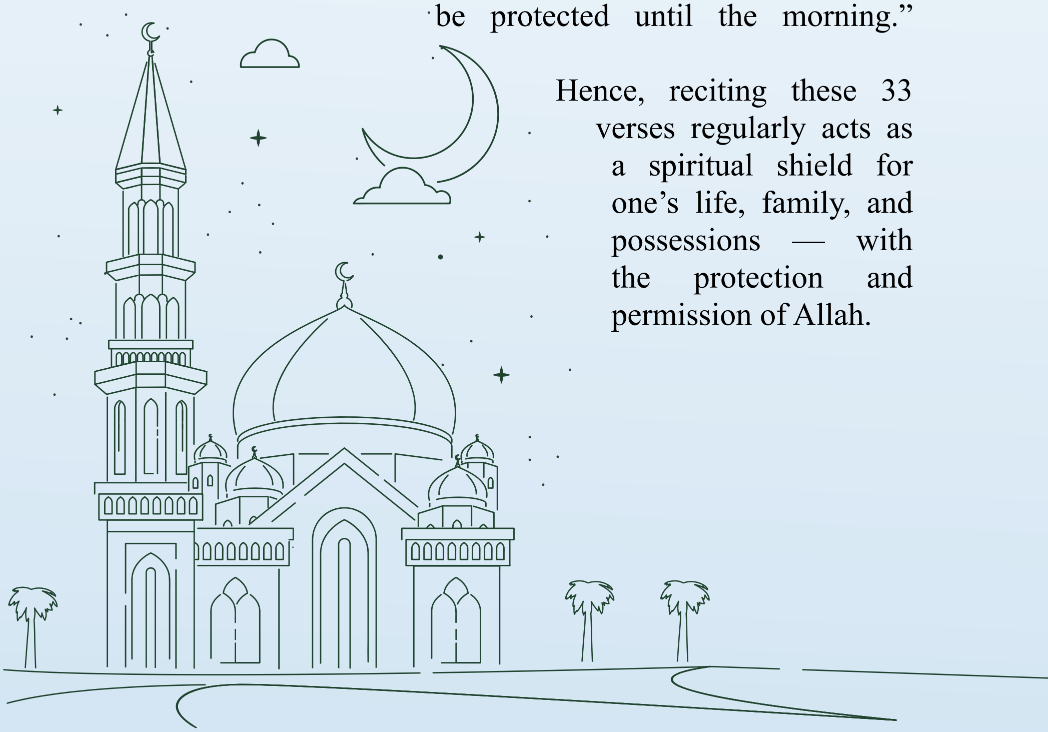
The 33 Verses of the Qur'an are known as the protective walls of safety. These verses act as thirty-three protective barriers against all forms of harm — whether from enemies, evil jinn, or spiritual disturbances. To benefit from this protection, one must recite them with full faith and conviction every morning and evening.

Imam Ibn al-Najjār (رحمه الله) narrates in his book Zāʾilu Tārīkh Baghdād (3/253–255) that Ibn Sīrīn (رحمه الله) said:

We once arrived at a place called Nahru Tā'īr. The local people warned us to leave immediately, saying, "Whoever stays here has their belongings stolen." All my companions left. But I remained behind — because of a hadith I knew, transmitted by Ibn ʿUmar (رضي الله عنهما), from the Prophet Muhammad (ﷺ).

The Prophet (ﷺ) said: "Whoever recites thirty-three verses of the Qur'an at night will not be harmed by any wild animal or thief. He and his family and wealth will be protected until the morning."

Hence, reciting these 33 verses regularly acts as a spiritual shield for one's life, family, and possessions — with the protection and permission of Allah.



Therefore, there is no harm in reciting this for protection against devils, jinn, black magic, etc.

The 33 Verses and Method of Practice:

The following 33 verses should be recited every morning and evening.

First, recite Surah Al-Fatiha with Bismillah (In the Name of Allah).

Then, recite the following verses (one by one).

After completing the recitation, blow into both palms and wipe over your entire body from head to toe.

Before reciting each verse, start with Bismillah (In the Name of Allah).

Surah	Verse(s)
Bismillah	
Surah Al-Baqarah	Verses: 1–5 Verses: 255–257 (including Āyat al-Kursī) Verses: 284–286
Surah Al-A'rāf	Verses: 54–56
Surah Bani Isra'il (Al-Isra)	Verses: 110–111
Surah As-Saffat	Verses: 1–11
Surah Ar-Rahman	Verses: 33–35
Surah Al-Hashr	Verses: 21–24
Surah Al-Jinn	Verses: 1–4

Manzil or 33 Verses

The Protective Shield of Safety – 33 Verses of the Qur’an
These 33 verses are 33 walls of protection. They can be practiced to seek protection from the harm of enemies, evil jinn, etc. Many people regularly perform this practice, which is why it is mentioned in this book.
After reciting the following verses, blow into the palms of both hands and wipe from head to toe.

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

First, Surah Al-Fatiha

اَلۡحَمۡدُ لِلّٰهِ رَبِّ الۡعَالَمِيۡنَ ○ اَلرَّحۡمٰنِ الرَّحِيۡمِ ○ مَالِكِ يَوۡمِ الدِّيۡنِ
إِيَّاكَ نَعۡبُدُ وَإِيَّاكَ نَسۡتَعِيۡنُ ○ اِهۡدِنَا الصِّرَاطَ الۡمُسۡتَقِيۡمَ ○ صِرَاطَ الَّذِيۡنَ أَنۡعَمۡتَ عَلَيۡهِمۡ
غَيۡرِ الۡمَغۡضُوۡبِ عَلَيۡهِمۡ وَلَا الضَّآلِّيۡنَ ○

The first 5 verses of Surah Al-Baqarah

الٓمّٓ ﴿١﴾ ذٰلِكَ الۡكِتَابُ لَا رَيۡبَ فِيۡهِ هُدًى لِّلۡمُتَّقِيۡنَ ﴿٢﴾ اَلَّذِيۡنَ يُؤۡمِنُوۡنَ بِالۡغَيۡبِ
وَيُقِيۡمُوۡنَ الصَّلَاةَ وَمِمَّا رَزَقۡنَاهُمۡ يُنۡفِقُوۡنَ ﴿٣﴾ وَالَّذِيۡنَ يُؤۡمِنُوۡنَ بِمَآ أُنۡزِلَ إِلَيۡكَ وَمَآ
أُنۡزِلَ مِنۡ قَبۡلِكَ وَبِالۡاٰخِرَةِ هُمۡ يُوۡقِنُوۡنَ ﴿٤﴾ أُولٰٓئِكَ عَلٰى هُدًى مِّنۡ رَّبِّهِمۡ وَأُولٰٓئِكَ هُمُ
الۡمُفۡلِحُوۡنَ-٥

Surah Al-Baqarah (163)

وَاِلٰهُكُمۡ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ الرَّحۡمٰنُ الرَّحِيۡمُ ١٦٣

Surah Al-Baqarah (255-257)

اَللّٰهُ لَآ إِلٰهَ إِلَّا هُوَ الۡحَيُّ الۡقَيُّوۡمُ، لَا تَأۡخُذُهٗ سِنَةٌ وَّلَا نَوۡمٌ، لَهٗ مَا فِي السَّمَاوَاتِ وَمَا فِي
الۡاَرۡضِ، مَنۡ ذَا الَّذِيۡ يَشۡفَعُ عِنۡدَهٗٓ إِلَّا بِإِذۡنِهٖ، يَعۡلَمُ مَا بَيۡنَ أَيۡدِيۡهِمۡ وَمَا خَلۡفَهُمۡ وَلَا
يُحِيۡطُوۡنَ بِشَيۡءٍ مِّنۡ عِلۡمِهٖٓ إِلَّا بِمَا شَآءَ، وَسِعَ كُرۡسِيُّهُ السَّمَاوَاتِ وَالۡاَرۡضَ، وَلَا يَئُوۡدُهٗ
حِفۡظُهُمَا وَهُوَ الۡعَلِيُّ الۡعَظِيۡمُ - ٢٥٥
لَآ إِكۡرَاهَ فِي الدِّيۡنِ قَدۡ تَبَيَّنَ الرُّشۡدُ مِنَ الۡغَيِّ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡ بِاللّٰهِ فَقَدِ
اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى لَا انۡفِصَامَ لَهَا وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ - ٢٥٦
اَللّٰهُ وَلِيُّ الَّذِيۡنَ اٰمَنُوۡا يُخۡرِجُهُمۡ مِنَ الظُّلُمَاتِ إِلَى النُّوۡرِ وَالَّذِيۡنَ كَفَرُوۡٓا اَوۡلِيٰٓـُٔهُمُ الطَّاغُوۡتُ
يُخۡرِجُوۡنَهُمۡ مِنَ النُّوۡرِ إِلَى الظُّلُمَاتِ أُولٰٓئِكَ أَصۡحَابُ النَّارِ هُمۡ فِيۡهَا خَالِدُوۡنَ - ٢٥٧

Surah Al-Baqarah (284-286)

لِلّٰهِ مَا فِى السَّمَاوَاتِ وَمَا فِى الْاَرْضِ وَإِنْ تُبْدُوْا مَا فِيْٓ أَنْفُسِكُمْ أَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ
فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ - ٢٨٤
اٰمَنَ الرَّسُوْلُ بِمَآ أُنْزِلَ إِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ لَا
نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْ رُّسُلِهٖ وَقَالُوْا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيْرُ - ٢٨٥ لَا يُكَلِّفُ
اللّٰهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَآ إِنْ نَّسِيْنَآ أَوْ
أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ إِصْرًا كَمَا حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا
طَاقَةَ لَنَا بِهٖ وَاعْفُ عَنَّا وَاغْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِيْنَ - ٢٨٦

Surah Aal-E-Imran (18)

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًا بِالْقِسْطِ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ
الْحَكِيْمُ ١٨

Surah Aal-E-Imran (26-27)

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِى الْمُلْكَ مَنْ تَشَآءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ۫ وَتُعِزُّ مَنْ تَشَآءُ وَ
تُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ٢٦
تُوْلِجُ الَّيْلَ فِى النَّهَارِ وَتُوْلِجُ النَّهَارَ فِى الَّيْلِ ۫ وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ
الْحَىِّ ۫ وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ٢٧

Surah Al-A’raf (54-56)

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى عَلَى الْعَرْشِ ۛ يُغْشِى
الَّيْلَ النَّهَارَ يَطْلُبُهٗ حَثِيْثًا ۙ وَّالشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ مُسَخَّرٰتٍ بِاَمْرِهٖ ؕ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ ؕ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ - ٥٤
اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّخُفْيَةً إِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ - ٥٥
وَلَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا إِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ
الْمُحْسِنِيْنَ - ٥٦

Bani Isra’il (110-111)

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّا مَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَلَا تَجْهَرْ بِصَلَاتِكَ وَ
لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا - ١١٠
وَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ لَمْ يَتَّخِذْ وَلَدًا وَّلَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَلَمْ يَكُنْ لَّهٗ وَلِىٌّ مِّنَ
الذُّلِّ وَكَبِّرْهُ تَكْبِيْرًا - ١١١

Surah Al-Mu’minun: 115-117

اَفَحَسِبۡتُمۡ اَنَّمَا خَلَقۡنٰكُمۡ عَبَثًا وَّاَنَّكُمۡ اِلَيۡنَا لَا تُرۡجَعُوۡنَ ﴿١١٥﴾
فَتَعٰلَى اللّٰهُ الۡمَلِكُ الۡحَقُّ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الۡعَرۡشِ الۡكَرِيۡمِ ﴿١١٦﴾
وَمَنۡ يَّدۡعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرۡهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنۡدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفۡلِحُ الۡكٰفِرُوۡنَ ﴿١١٧﴾
وَقُلۡ رَّبِّ اغۡفِرۡ وَارۡحَمۡ وَاَنۡتَ خَيۡرُ الرّٰحِمِيۡنَ ﴿١١٨﴾

Surah As-Saffat: 1-11

وَالصّٰٓفّٰتِ صَفًّا ﴿١﴾ فَالزَّاجِرَاتِ زَجۡرًا ﴿٢﴾ فَالتَّالِيَاتِ ذِكۡرًا ﴿٣﴾ إِنَّ إِلٰهَكُمۡ لَوَاحِدٌ ﴿٤﴾ رَبُّ
السَّمَاوَاتِ وَالۡاَرۡضِ وَمَا بَيۡنَهُمَا وَرَبُّ الۡمَشَارِقِ ﴿٥﴾ اِنَّا زَيَّنَّا السَّمَآءَ الدُّنۡيَا بِزِيۡنَةِ
الۡكَوَاكِبِ ﴿٦﴾ وَحِفۡظًا مِّنۡ كُلِّ شَيۡطَانٍ مَّارِدٍ ﴿٧﴾ لَا يَسَّمَّعُوۡنَ إِلَى الۡمَلَإِ الۡاَعۡلٰى وَيُقۡذَفُوۡنَ مِنۡ
كُلِّ جَانِبٍ ﴿٨﴾ دُحُوۡرًا وَّلَهُمۡ عَذَابٌ وَّاصِبٌ ﴿٩﴾ إِلَّا مَنۡ خَطِفَ الۡخَطۡفَةَ فَأَتۡبَعَهٗ شِهَابٌ ثَاقِبٌ
﴿١٠﴾ فَاسۡتَفۡتِهِمۡ أَهُمۡ أَشَدُّ خَلۡقًا أَمۡ مَّنۡ خَلَقۡنَا إِنَّا خَلَقۡنَاهُمۡ مِنۡ طِيۡنٍ لَّازِبٍ - ١١

Surah Ar-Rahman: 33-40

يٰمَعۡشَرَ الۡجِنِّ وَالۡاِنۡسِ اِنِ اسۡتَطَعۡتُمۡ اَنۡ تَنۡفُذُوۡا مِنۡ اَقۡطَارِ السَّمٰوٰتِ وَالۡاَرۡضِ فَانۡفُذُوۡا ؕ لَا
تَنۡفُذُوۡنَ اِلَّا بِسُلۡطٰنٍ ﴿٣٣﴾ فَبِاَىِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾ يُرۡسَلُ عَلَيۡكُمَا شُوَاظٌ مِّنۡ نَّارٍ وَّنُحَاسٌ
فَلَا تَنۡتَصِرٰنِ - ﴿٣٥﴾ فَبِاَىِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾ فَاِذَا انۡشَقَّتِ السَّمَآءُ فَكَانَتۡ وَرۡدَةً كَالدِّهَانِ ﴿٣٧﴾
فَبِاَىِّ اٰلَاۤءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾ فَيَوۡمَئِذٍ لَّا يُسۡـَٔلُ عَنۡ ذَنۡۢبِهٖۤ اِنۡسٌ وَّلَا جَآنٌّ ﴿٣٩﴾ فَبِاَىِّ اٰلَاۤءِ
رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾

Surah Al-Jinn: 1-4

لَوۡ اَنۡزَلۡنَا هٰذَا الۡقُرۡاٰنَ عَلٰى جَبَلٍ لَّرَاَيۡتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنۡ خَشۡيَةِ اللّٰهِ ؕ وَتِلۡكَ الۡاَمۡثَالُ
نَضۡرِبُهَا لِلنَّاسِ لَعَلَّهُمۡ يَتَفَكَّرُوۡنَ - ﴿٢١﴾
هُوَ اللّٰهُ الَّذِىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الۡغَيۡبِ وَالشَّهَادَةِ ۚ هُوَ الرَّحۡمٰنُ الرَّحِيۡمُ - ﴿٢٢﴾
هُوَ اللّٰهُ الَّذِىۡ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ اَلۡمَلِكُ الۡقُدُّوۡسُ السَّلٰمُ الۡمُؤۡمِنُ الۡمُهَيۡمِنُ الۡعَزِيۡزُ الۡجَبَّارُ الۡمُتَكَبِّرُ ؕ
سُبۡحٰنَ اللّٰهِ عَمَّا يُشۡرِكُوۡنَ - ﴿٢٣﴾
هُوَ اللّٰهُ الۡخَالِقُ الۡبَارِئُ الۡمُصَوِّرُ لَهُ الۡاَسۡمَآءُ الۡحُسۡنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالۡاَرۡضِ ۚ وَهُوَ
الۡعَزِيۡزُ الۡحَكِيۡمُ - ﴿٢٤﴾

Surah Al-Jinn: 1-4

قُلۡ أُوۡحِيَ إِلَيَّ أَنَّهُ اسۡتَمَعَ نَفَرٌ مِّنَ الۡجِنِّ فَقَالُوۡٓا إِنَّا سَمِعۡنَا قُرۡاٰنًا عَجَبًا ﴿١﴾ يَّهۡدِيۡٓ إِلَى الرُّشۡدِ
فَاٰمَنَّا بِهٖ ۖ وَلَنۡ نُّشۡرِكَ بِرَبِّنَآ أَحَدًا ﴿٢﴾ وَأَنَّهٗ تَعَالٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّلَا وَلَدًا ﴿٣﴾
وَأَنَّهٗ كَانَ يَقُوۡلُ سَفِيۡهُنَا عَلَى اللّٰهِ شَطَطًا - ٤

Surah Al-Kafirun, Surah Al-Ikhlas, Surah Al-Falaq, Surah An-Nas